

M-D, 7ⁿ *11*

THE
REVELATION
OF
ST. JOHN,

2.L.d.

CONSIDERED .
AS ALLUDING TO CERTAIN SERVICES
OF THE
JEWISH TEMPLE;
ACCORDING TO WHICH
THE VISIONS ARE STATED,
AS WELL IN RESPECT TO THE OBJECTS REPRESENTED,
AS TO THE ORDER IN WHICH THEY APPEARED.

" If the trumpet gives an uncertain sound, who shall prepare himself
" for the battle?" 1 Cor. xiv. 8.

" Prophecy serveth not for them that believe not, but for them
" that believe." 1 Cor. xiv. 23.

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M.DCC.LXXXVII.

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T O
THE RIGHT HONOURABLE
L A D Y ———.

MADAM,

ALL, who have the advantage of your Ladyship's acquaintance, and are capable of distinguishing the better endowments of the mind, will perceive the propriety of this Address, in the knowledge of your strict attachment to true religion, and of your just discernment in matters connected with it. Upon such considerations, without naming other inducements which proceed from perfect respect and esteem, the following Work is presented to you by,

MADAM,

Your Ladyship's

most humble and

most obedient servant,

Jⁿ M——D.
Hans Wood.

THE RIGHT HONOURABLE

LADY

MADAM,

A Lady who has the advantage of your Ladyship's acquaintance, and are capable of distinguishing the better endowments of the mind, will perceive the propriety of this Address in the knowledge of your strict attachment to true religion, and of your just discrimination in matters connected with it. Upon such considerations, without naming other inducements which proceed from perfect respect and esteem, the following Work is presented to you by

MADAM,

Your Ladyship's

most humble and

most obedient servant,

J. M. D.

Wm. Hall

THE
REVELATION
OF
ST. JOHN.

INTRODUCTION.

THE tumultuous disposition of the Jews in the latter years of Nero, aggravated by the oppressions of Roman Governors, indicated to the Christian Churches in Judea an approaching war; which followed according to their apprehensions, and terminated in the subversion of the city of Jerusalem, and of the Jewish state. Many Christian converts endeavoured to escape from the foreseen calamities of their country, by a timely retreat into

B

other

Euf. l. ii. c.
35.
Dup. p. 29.
vol. i.

other provinces of the Empire. Peter is said to have removed to Corinth, and from thence to Rome.

It has been thought by some, that his Epistles were written from the last-named city, which he styled Babylon for reasons that will appear further on, "to the strangers scattered throughout Pontus, Cappadocia, &c." viz. to his brethren, who left their native country, and dispersed themselves abroad, with the same thoughts, and upon the motives which influenced him. John, as it is related, went into Asia, and took upon him the care of the Churches in the regions so called, about twenty-five years before he published his Revelation. We state the more general opinion, which we neither arraign nor vindicate, as it is a matter of no moment in our pursuit. The Asia of Scripture seems to be accurately determined by the Writers of our English Universal History, the same in extent with the ancient Lydian kingdom, containing Lydia, Ionia, and Æolia, with the district of Pergamus, on the northern side of the river Caicus. We shall not employ time in descriptions, or local observations: the charts of the regions are sufficiently explanative. John, after several years of careful attention to the welfare of the Asian Churches, was removed to the desert island of Patmos, by order of Domitian, in the

the year of our Æra ninety-five. That solitary spot was made famous in Christian annals, by being the scene of the wonderful Revelation recorded in the Volume before us.

That which concerns us more nearly than circumstances of time or place, is, to avoid mistake concerning the Divine Person who will be seen to appear in different characters in the unfolding of these prophetic leaves. However, we have no intention to go into nice or disputable matters, farther than a fair and orderly explication shall lead us, in distinguishing the characters so, that one may not be overlooked or lost in the consideration of another.

The Prophecy will not be found to run into minute descriptions. It is as a picture, wherein the stronger and more prominent objects are distinguished, and set in full view, raised above the shade which covers lesser things. The intermediate spaces, if we may use the expression, are left for the experience of ages to fill, as time shall bring forward the occurrences of the world. Pious and learned men in different periods, and of different nations, have applied their thoughts to the explanation of this sacred book; many of them with laudable success, and

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with much advantage to those who follow in a like pursuit. Yet, if we may speak our sentiments, they seem to have missed that which may be called the design or plan of the work ; and to have lost the just connection of parts, which constitutes one uniform whole in every well-ordered composition.

The frequent use of Hebrew idioms has given occasion for inferences which have no real foundation. Nothing with certainty can be drawn from thence, concerning his imperfect knowledge of the Greek tongue ; as if John would have written more distinctly, had he been more conversant in that language. The true conclusion to be made, from the adoption of his native idioms, is, they are suited to the diction of the ancient Prophets, the services of the temple, and the usages of his country ; to all of which there are many references implied ; inasmuch, that we do not conceive any other phrase could have served so well to veil his meaning outwardly from an incurious view, and be at the same time inwardly so pregnant with matter, as that which he has assumed.

Much has been written to vindicate the sacred authority of this book, which ignorance has depreciated, and infidelity rejected, in almost every century

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tury since it first appeared amongst men. We shall not repeat the early testimonies in the Church, which support its authenticity; which are in truth such, and so many, as to preclude any reasonable doubt. We believe the repetition to be needless, because in the book itself there is interior evidence, which supersedes the necessity of appealing to human testimony, especially in this late age of the world.

In the prosecution of our intention in the following Work, frequent occasion offered for recourse to the ancient Prophets; more particularly to the Prophet Daniel. We found, that to introduce large extracts from his book, with the necessary explanations, would break in upon, and interrupt, the attention requisite to the continued series of the Revelation. For this reason we have chosen to state the prophetic part of that book separately in an Appendix; to which a reader not very conversant in ancient prophecy may turn, as he finds convenient; or, what perhaps may suit him better, he may peruse it first; as well as that other part of the Appendix which treats of the rise and establishment of that power in the Christian Church, which arrogates to itself, in a single sense, the name Catholic; and against which so much prophecy is pointed. We

INTRODUCTION.

have no more to add in the way of introduction, unless it be to pray our reader, that wherever he finds we differ from others who have gone before us in this road, he will not conclude hastily, or condemn before reflection. This is a claim common to them and to us, wherein his condescension will redound to his own great advantage, by leading him farther, and deeper, into the discussion of truths divinely revealed.

REVELA.

REVELATION.

CHAP. I.

Ver. 1. "THE Revelation of Jesus CHAP.

"Christ, which God gave unto
"him, to shew unto his servants the things
"which must shortly come to pass; and he
"sent, and signified it by his angel unto his
"servant John: (2) Who bare record of
"the word of God, and the testimony of
"Jesus Christ, and of all the things that he
"saw. (3) Blessed is he that readeth, and
"they that hear the words of this prophecy,
"and keep the things that are written there-
"in: for the time is at hand."

John entitled the book, which he was about to write for the edification of the Churches, "the Revelation of Jesus Christ, which God gave unto him." The manner of speech is to be understood of the transaction in the fifth chapter, where the Lamb is seen in the *midst* of the throne, and to receive the prophetic Volume from the right hand of God. "And he sent, and signified it by his angel unto his servant John." This angel is he, who, in the habit of the High Priest, will be heard to dictate the Epistles di-

CHAP. rected to the seven Churches of Asia. John under-
 stood this angel to be Our Lord himself, by the words

I.

Mal, iii. 1.

Acts xii.

of his address to the Church at Thyatira; "thus saith the Son of God:" the same angel, or messenger, of whom the ancient Prophet spoke, "And the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, in whom ye delight." The Jews appear to have entertained an opinion, that angels did assume, on some occasions, the form and voice of particular persons. Thus, when Peter escaped from prison in the manner related in the Acts, and came to the door of the house where the Brethren were assembled, they did not give credit to the report of the damsel, that it was he: they said, "it is his angel." Whether, in the person of the High Priest, hereinafter revealed, we shall conceive Our Lord himself; or a spiritual figure of him, as the Brethren did of Peter; must be referred to the judgment which the reader shall make for himself.

"Who bare record of the word of God, and the testimony of Jesus Christ, and of all the things that he saw." By speaking in the time passed, John makes himself known to the Asian Churches, and informs them, that he who had been their Pastor, was the writer of the exhortations sent to them severally. He had instructed them in the mysteries of the Christian faith; and related to them "all the things that he saw," in the life, death, resurrection, and ascent into heaven of Our Lord and Saviour. But it should be attentively noticed, that in this part John has made a memorable distinction between

tween the record he bare of the Word of God, viz. **CHAP.**
 "God was the Word," and the testimony of Jesus **I.**
 Christ, viz. "and the Word was made flesh." **Jo. i. 1. 14**

In the third verse, John pronounced a blessing on him who reads, and on them who hear, faithfully believe, and observe with discernment the variation of events prophetically recorded in this book: and lest men should be ignorant where, or how, to state the commencement of those events, he informs them that even then, in the reign of Domitian, the time implied in the visions was current, "was at hand."

Ver. 4. "John to the seven Churches which
 "are in Asia. Grace and peace be unto
 "you from him which is, and which was,
 "and which is to come; and from the seven
 "spirits which are before the throne; and
 "from Jesus Christ, the faithful witness, the
 "first-begotten of the dead."

The salutation of grace and peace, which John addressed to the seven Asian Churches, is expressed in a manner conformed to things after revealed, when "a door was opened in heaven;" when he saw the throne of God as it were erected in the visional temple; the Lamb in the throne; and the seven Angels who ministered before it. The salutation was, as from him who sat upon the throne (ch. iv. 7), and from the seven Angels who stood before God (ch. viii. 7), and from the Lamb slain (ch. v. 6). The seven Angels will be seen hereafter the ministers of divine displeasure on the impenitent part of mankind. It seems John prayed for the internal peace,
 and

CHAP. and preservation of the Churches in the hour of general visitation; and proceeded to encourage them firmly to sustain the encounters of an hostile world, upon the promises of the *faithful witness*, Our Lord himself, of being made "kings and priests unto God," of the fullest retributions of their faith and sufferings, in that season when, ver. 7, "Behold, he cometh with the clouds, and every eye shall see him, and they which pierced him; and all the kindreds of the earth shall wall because of him." This is the same in sense, and nearly in words, with Our Lord's own declaration concerning his second glorious coming (Mat. xxiv. 30), when the obduracy of the Jewish nation, and of all other opponents, shall melt into conviction, and remorse, at the brightness of his appearing; for every eye shall see his truth, and his glory. John, having thus prefaced his visions by a confirmation of the Christian hope*, and placed it at the head of his book for the support of the faithful in all adversities, entered directly on the relation of "the things which are, and the things which shall be hereafter."

* Mat. xxiv.
31.

Ver. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, which was, and which is to come, the Almighty."

The divine speaker asserts his being to be underrived, eternal, and all-powerful. Ver. 10, "I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; what thou

“thou feest write in a book, and send it to the seven CHAP.
 “Churches of Asia.” John, turning to the point I,
 from whence the voice proceeded, had a view of the
 seven branches of the golden Candlestick of the
 Sanctuary, and of “one in the midst of the Candle-
 sticks like unto the son of man.” This person,
 clothed in the raiment peculiar to the High Priest,
 declared himself to be “the first and the last, who
 liveth and was dead.” These three assertions of
 Being, nature, and power, seem inseparably annexed
 to one and the same person.

Ver. 10. “I was in the spirit on the Lord’s
 “day:” the day of the week on which
 Our Lord arose from the grave, and perfected the
 work of our justification. John, on the first day of
 the week, was employed in meditation and prayer,
 conformably to the institution, and separation of that
 day from common occupations, and was favoured
 with an awful vision. Ver. 12, “And being turn-
 “ed, I saw seven golden Candlesticks, and, in the
 “midst of the Candlesticks, one like unto the son of
 “man, with a garment down to the foot, and girt
 “about the paps with a golden girdle. His head
 “and his hairs were like unto wool, as white as
 “snow; and his eyes were as a flame of fire; and
 “his feet like unto brass, as if they burned in a fur-
 “nace.” The description given, of the habit of him
 who was like unto the son of man, agrees with that
 of the man clothed in linen, whom the prophet Da-
 niel saw by the river Hiddekel: It must be remem- Dan. x. 5.
 bered, that the Hebrew language expresses whatever
 is

CHAP.

I.

Ze. iv. 12.

is pure in the highest degree by the epithet golden, when applied to substances not metallic. It is used to signify pure wine, pure oil, pure air. So in Zechariah, "What be these two olive-branches, which through *golden* pipes empty the *golden* oil out of themselves?" Again, in this book, where the new Jerusalem was shewed to John, "and the street of the city was pure gold, as it were *transparent* glass;" the person, who was seen in the Sanctuary, was clothed in the vesture of the Priests, whose garment reached down to the foot. He had on the linen mitre, for "his hairs and his head were as white as snow." Under the paps, the region of the heart, he was girded with the girdle of the purest white. The inferior Priests wore the white garment in their daily ministrations: but, the white robe of the High Priest was appropriated to the service of one great day, and distinguished by the texture and fineness of the substance, herein marked by the word golden. None but a Priest could, without breach of the law, enter into the Sanctuary, where the Candlestick was placed: none but the High Priest could put on this superior vestment, mitre, and the girdle emblematic of the purity within; to him it was permitted but on one solemn day in each year, that whereon he made atonement for the people. Such is the distinction of habit, when the circumstances are well attended to, that the great day alluded to can hardly be mistaken. On all other days the Courts were filled with Priests, Levites, and Suppliants: John saw him alone. The Priests officiated with naked feet: his "were like unto brass"

brass" emitting a flame, such as arises from a furnace where metals are melted; they were of the complexion of his country. His eyes shot forth unsustainable lustre. The whole appearance of this spiritual High Priest was resplendent with glory; such, but in a superior degree, as beamed from the face of Moses when he came down from the Mount. The divine radiance rested so strongly on this person, that, united with the Candlestick of the Sanctuary, John could not fail to consider him as an High Priest just then come out from the most Holy Place, and from the presence of God; and, overcome with terrors, fell as *dead* at his feet. "Fear not, I am the first and the last; I am he that liveth and was dead: behold I am alive for evermore, Amen; and have the keys of hell and death." John now knew it was Our Lord, was comforted under his fears, and began to apprehend the design of the vision. The design of the vision will be best understood by stating the Ordinance in the ritual law, to which the appearance of Our Lord, the manner and circumstances, seem to have a direct allusion.

Moses ordained the tenth day of the seventh month to be observed a Sabbath, whereon atonement should be made to God for the whole people. All Israel was commanded to sanctify that day, and to appear before the Tabernacle in deep affliction of soul, and confession of sin. The Priests were not permitted to enter until the Atonement was made, the High Priest excepted, who alone performed the offices at the Altar, and in the Holy Places

CHAP. Places within the veils. He wore an habit appropriated to the day. "He shall put on the linen coat, and he shall have the linen breeches on his flesh, and shall be girded with the linen girdle, and with the linen Mitre shall he be attired."

Lev. xv. 4.

On the weekly Sabbaths, new moons, and other festivals, his vesture was composed of coloured materials, purple, blue, and scarlet; he wore the coloured Mitre with the golden plate in front, on which was inscribed, *Holiness to the Lord*. On this distinguished day he was robed in pure white, the type of the true Intercessor.

On this day the offices of the High Priest were many, laborious, and awful. They were always undertaken with a sense of fear. It was the only time in the year he was allowed to enter into the most Holy Place, and was careful to observe all the preparatory appointments in the law; lest his omission in any instance should be punished by immediate death, for unduly approaching the Propitiatory, deemed the throne of God, and the residence of his visible glory. When the High Priest had slain the stated sacrifices, he proceeded to fume the incense in the most Holy Place, and to sprinkle the blood between the Cherubim. The Atonement made, the High Priest gave notice, by sound of the silver trumpet, to the Priests and people without, who then took their places, the Priests in the Court of the Altar, and the people at the door of the Tabernacle, before the temple was built. The Ceremonies proper to the scape-goat, the burning of Sacrifice, the confession of sin, and other duties

duties peculiar to that great day, followed in their order. The service was concluded by a solemn benediction on the people, pronounced by the High Priest, in the words prescribed by the law.

CHAP.

I.

Num. vi.

25, 26, 27.

In the spiritual sanctuary revealed to John, he saw the High Priest returning, as it were, from the most Holy Place. He was summoned by a great voice, *as of a trumpet*, in the point of time when the legal High Priest had performed the offices which were singly his, and was wont to call in the Priests and people. The Atonement was made, and signified as made by the words, "I am he that liveth and was dead: behold I am alive for evermore; and have the keys of hell and of death." He had suffered, and made the Atonement; was the living and truly interceding High Priest; and alone had the power to open the gates of hell and of death. "We were reconciled to God by the death
" of his son; much more, being reconciled, shall
" we be saved by his life: and not only so, but we
" joy also in God, through our Lord Jesus Christ,
" by whom we have now received the Atonement."

Rom. v. 10,

11.

Ver. 16. "And he had in his right hand se-

" ven stars; and out of his mouth went a

" sharp two-edged sword; and his coun-

" tenance was as the sun shineth in his

" strength: and when I saw him, I fell at

" his feet as dead."

We shall endeavour to explain this sixteenth verse with what clearness we can, in the hope to obtain thereby a more distinct notion of the whole vision.

We

CHAP.

I.

Dan. vi. 10.

1 K. viii.

42

We are to apprehend that John, according to the custom of his country, prayed with his face turned towards Jerusalem, which, respecting Patmos, lay to the South-east; and hearing a great voice *behind him*, he changed to the opposite direction, and looked to the North-west. In that direction he saw the Candlestick and the spiritual High Priest. Upon all removes of the Tabernacle it was again replaced according to the four cardinal points of the heavens: the Holy Places to the West; their openings fronting the East. The like position was observed in the construction of the temple. The situation of John, and what he saw of the Sanctuary, being conceived in the manner described; he beheld one like the son of man, "and he had in his right hand seven stars." The seven stars correspond with the seven lights which burned in the seven lamps of the Candlestick, and being on his right hand, determined the situation of this High Priest to be as it were just come out from the most Holy Place, himself facing the East, and his countenance shining with divine glory. The Candlestick, which was placed by Moses on the South side of the Sanctuary, appeared to be in his right hand. The table of shew-bread, which stood on the North side, opposite to the Candlestick, was covered from view by the High Priest standing between. The golden Altar of incense, which was set to the West, and close to the second Veil, was not visible in the oblique direction of John's eyes towards the opening of the Sanctuary. Looking North-west, the High Priest was seen through the branches of the

the Candlestick, and thus he seemed as "in the midst of them;" and also, to have "the seven stars in his right hand." The mystery of the seven stars is explained lower down, into the Angels, Lights, or Bishops of the seven Churches; the seven Candlesticks, or branches of the Candlestick, into the Churches illuminated by those Angels, or Lights. As the seven Churches were of one stock, or body; so the seven Candlesticks made together one instrument of light; viz. the golden Candlestick with seven branches, as it stood in the Sanctuary.

"And out of his mouth went a sharp two-edged sword." A scriptural image of the Divine Spirit which proceeded from him. So St. Paul, "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." John has related nothing more of the Tabernacle, than what concerned the action alluded to in the Sanctuary. Our Lord himself was the official High Priest in the spiritual Tabernacle: he bore himself the weight of transgression. With him there was no need of, and therefore no reference to, any thing vicarial: such as the great Altar, the burning of sacrifice, the scape-goat, &c. He did not pronounce the blessing ministerially in the way Aaron and his successors were commanded: he spoke from himself, and of his own inherent authority, "To him that overcometh, I will give to eat of the tree of life." The exhortations to the Churches are worded in the manner of Moses, to each Church severally as its state required; blessing on obedi-
Deut.
xxviii.
C
ence,

CHAP.

I.

ence, and commination of wrath against transgression. The state of the Churches then in affliction, and under the pressure of a severe persecution, was analagous to the humiliation of the Jewish people, and the confession of sin, on the great day in the law alluded to.

Ver. 19: "Write the things which thou hast seen, the things which are, and the things which shall be hereafter."

John was enjoined to inform the Churches of the particulars of the Vision, and of the divine authority from whence it proceeded. To the Church at Smyrna he wrote, "These things saith the first and the last, which was dead, and is alive." He was directed to caution them in "the things which are," the things in which they were reprehensible; and to warn them of the heavy judgments to follow in time, unless averted by repentance: "Repent, or else I will come against thee quickly, and fight against them with the sword of my mouth." The exhortations to the Churches are found to be conformed to the instructions contained in this verse.

CHAP.

C H A P. II. and III.

Ver. I. "UNTO the Angel of the
" Church of Ephesus write :

CHAP.
II. III.

" These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden Candlesticks."

Whoever is at all conversant in prophetic language, and somewhat acquainted with historical transactions, in the countries now named the Lesser Asia, can be at no stand concerning the epistles to the Churches, or the threatenings contained in them, long since verified by events. We shall not treat of them separately, but content ourselves with a few remarks. It is observable, that the Addresses to the several Churches express some mark or character of the spiritual High Priest, such as was attributed to him in the foregoing Chapter; and the blessings and rebukes are conveyed in the mystic words of the following parts of the Revelation. One example in each kind will be sufficient. To the Church at Philadelphia it was written, " him that overcometh I will make a pillar in the temple of my God;" referring to the spiritual temple hereinafter revealed, where the servants of God are seen collected under the sixth seal. To the Church of the Laodiceans, " these things saith the Amen, the faithful and true witness, the beginning of the creation of God;" referring to that which is advanced in the first Chapter and fourth verse; " Je-

CHAP.
II. III.

CHAP.
II. III.

Pf. li. ro.
H. lxxv. 18.
Jer. xxxi.
22.

Col. i. 18.

Depin.

sus Christ, the faithful witness, the first-begotten of the dead." The word *creation*, in scripture sense, imports a newness of act, a doing of that which had not been done before: it is used for the bringing into existence that which had no previous existence, as in Genesis the second Chapter and fourth verse; or, it is taken to signify a new forming of that which before subsisted. Of this latter use of the word there are abundant instances: whence we infer, "the beginning of the creation of God" to be the same in sense with "the first-begotten of the dead;" both importing a newness of act, in the resurrection from the dead of Our Lord and Saviour. St. Paul spoke to the same purpose, in like words to the Colossians, "who is the beginning, the first-born from the dead."

The Nicolaitanes, whose *baseful* deeds are censured in the epistles, derived their name from the founder of the sect. They admitted in practice things derogatory from the sanctity of the Christian profession; such as a promiscuous intercourse with women. The followers of Cerinthus and Ebion come under an emphatic condemnation, who early perverted the faith of Christians, as the Nicolaitanes had tainted the pure moral; who say "they are Jews, but are of the Synagogue of Satan." The Church at Philadelphia is praised, because "they had kept his word, and not defiled his name," in opposition to those mistaken men, who taught that "Jesus was mere man, born of Joseph and Mary, consecrated by the Holy Spirit descended upon him, and made Christ: by

“ by means of this celestial virtue he performed
 “ many miracles, by which also he arose from the
 “ dead.” They allowed he acted by a divine
 power, but denied his divine nature. They joined
 to their mode of faith and worship, being Jews by
 nation, the observation of the law of Moses. Ce-
 rinthians, Ebionites, Nazarenes, differed but in
 name. These are they “ who say they are Jews;”
 but of whom John says, “ they are of the Syna-
 gogue of Satan.”

CHAP.
 II. III.

CHAP. IV.

THE Vision began with a reference to the
 Sanctuary, either of the Tabernacle or the
 Temple. We presume of the Tabernacle; because
 there is a change of place in the progress of the
 Vision, and the Temple in heaven is mentioned as
 succeeding to the appearance of “ one like unto
 the son of man ” in the Sanctuary. The Revela-
 tion of the “ temple in heaven ” will be found to
 proceed through fourteen periods of time, distin-
 guished by the openings of seven seals, and the
 soundings of seven trumpets. The allusions to the
 services of the material temple will be seen as con-
 tinued through so many distinct parts or divisions
 of time as we have just now said; therefore we con-
 clude the whole to relate to, and to be an image
 of, some one action concerning the temple, protract-
 ed through so many days. The tabernacle, we
 conceive,

CHAP.
 IV.

CHAP.

IV.

conceive, may be taken to represent the Jewish dispensation; the temple, in heaven, the Christian Church; Our Lord the High Priest. The fortunes of the Christian Church, connected with the more noted events in human policies, are typified progressively under those periods, until they are brought to a conclusion; when the spiritual temple, the Christian Church, shall be fully cleansed and consecrated; that is, mankind converted, "and the kingdoms of this world become the kingdoms of our Lord, and his Christ." The apposite action recorded in the old scripture, and what we understand to be referred to, is the solemn dedication of the material temple by the order of Solomon. In the stead of a moveable Tabernacle, a more solid and durable structure was substituted, and consecrated to a more splendid worship: a figure of what was to come, when the Mosaic dispensation should be succeeded, and surpassed, by the Christian. Such are our ideas of the form of the Vision; according to which we shall endeavour to apply the actions, and lay open the method, as the Revelation proceeds forward, by comparing the visional periods with the succession of the days of dedication; and by pointing out the correspondence in the offices of the spiritual High Priest of the temple opened in heaven, to those necessarily performed by the temporal High Priest, in purifying the temple of Solomon.

The dedication began on the tenth day of the seventh month, and ended with the three-and-twentieth, making in the whole fourteen days. One
 advantage,

advantage, at the least, will result from the proposed manner of proceeding, which, as far as we know, has not been attained to by others, who have undertaken this subject before us, that of having a model or measure, which, by a just application, may serve to keep the visional transactions consequential, and distinct in the mind, to the exclusion of several notions foreign to the intention of the Apostle, to be found in the Comments on this book, and which have arisen from the want of some such restraining measure.

By an allusion, we understand one series of actions applied to another series, between which there appears a general similitude, and correspondence of parts; yet the intrinsic difference must be attended to; and it should be remembered throughout, that the objects compared, although alike in many respects, are not the same. The action, alluded to, requires some explanation before we proceed to the matters contained in the fourth Chapter.

In the Hebrew month Ethanim, or the Babylonian Tisri, the seventh of the religious, and first of the civil year, the King convened his people from the border of Syria to the desert, which parts Palestine from Egypt; "from Hamath to the river of Egypt." They were called together to assist in the festival on the removal of the Ark of the Covenant from the city of David to the new-constructed temple. The Ark was taken from the tent, or tabernacle, made by David in Sion, when he brought it up from Kirjath-Jearim. It was deposited

1 Kings

viii.

2 Chro. vii.

CHAP.
IV.

sited by the Priests in the most Holy Place of the temple, on the first day of the assembly. The festival of the dedication of the temple to divine service, was celebrated with all conceivable magnificence, and extended through "seven days, and "seven days; even fourteen days; and on the "three-and-twentieth day of the seventh month he "sent the people away to their tents, glad and "merry in heart, for the goodness which the Lord "had shewed to David and Solomon, and to his "people Israel." The festival of fourteen days, which ended with the twenty-third, must have begun with the tenth; that is, the great day of Atonement. It is said, "all the men of Israel assembled "themselves unto the king in the feast, which was "in the seventh month." By the law there were three feasts belonging to the seventh month: the feast of trumpets on the first, which celebrated the coming in of the new year in civil account; the day of Atonement on the tenth; and the feast of tabernacles, which began with the fifteenth. It is obvious, the feast meant in the Chronicle was the Atonement. The space of dedication comprised the feast of tabernacles, which was observed with usual solemnity; seven days of festivity, with the eighth of Sabbath, or solemn assembly. "At the "same time Solomon kept the feast seven days, "and on the eighth they made a solemn assembly." The people ascended, by their tribes, in procession to the temple, bearing branches of Palms, and other trees specified in the law, singing praises, and shouting Hosannas to God; attributing salvation

tion to him. The eighth day was named the Hofanna Rabba, or great Hofanna; because, as it is said, on that day the several bodies in procession made the circuit of the great Altar seven times, with a sevenfold acclamation of Hofanna. The Hofanna Rabba, in every year, fell on the two-and-twentieth day of the month. It was on the ensuing day that Solomon dismissed the people to their homes, "glad and merry in heart." There is a seeming difference in the accounts left of the dismissal of the people. In the first Book of Kings it is related, "and on the eighth day he sent the people away." This is to be understood of the eighth day of tabernacles, when the Congregation was dissolved, according to the custom; that feast being ended, and the people bound to no further attendance upon that duty.

Whether indeed the offices proper to the day of Atonement were observed in the tabernacle, previous to the removal of the Ark, is much to be doubted: the silence of the sacred Scribes on the matter, seems to conclude in the negative. It is certain they were not performed in the temple after the Ark was deposited. The temple was not fully consecrated; nor would the ceremonies of the day permit the concourse of Priests and Levites, before the Atonement was made: beside, the glory filled the Holy Places in such a manner, that none could stand in them to minister. However, it seems strange that a Prince of such early piety, as Solomon is represented, should be unmindful of the strictly enjoined duties of the tenth day of the seventh

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venth month, or of the denunciation pronounced by Moses on the wilful neglect of them: "for" it is a day of Atonement for you before the Lord your God; and whatever soul it shall be that shall not be afflicted in that same day, shall be cut off from the people." The Ark had been separated from the tabernacle of Moses about an hundred years, counting from the death of Eli, when David brought it up to Sion from Kirjath-Jearim. The High Priests remained with the tabernacle at Gibeon, to which place Solomon repaired to offer sacrifice, in the first year of his reign. It is a matter of just wonder, if he suffered ten years of perfect peace at home to elapse, without again uniting the Ark with the tabernacle. As the sacred books are silent on the particular, we can determine nothing. Solomon caused the tabernacle, the brazen altar, and all other consecrated utensils, to be brought to Sion, to be in readiness for a removal to the temple; but how long before is not related. We cannot decide whether the legal Atonement was, or was not made in the tabernacle on the morning of the removal. In either case, the allusion will appear equally just; because, it is not so much to the particular act of the day, as to the institution, and to the suffering of Our Lord under the law.

We have said the dedication began on the tenth of the seventh month, and that the feast of tabernacles fell on the fifteenth of the same. By the law, the four intervening days were undistinguished, or days of common service. Upon this occasion,
and

and by the authority of the king, they were made festival; to unite the solemnities of the tenth and the fifteenth in the space of dedication, so that there might be no abatement in the festivity of the fourteen days. Having premised such observations as seemed necessary to the purpose, we shall proceed with the fourth Chapter.

Ver. 1. "After this I looked, and behold a
 "door was opened in heaven; and the first
 "voice which I heard was as it were a
 "trumpet talking with me; which said,
 "Come up hither, and I will shew thee the
 "things which must be hereafter: and im-
 "mediately I was in the spirit."

"After this." These words denote a succession in time; as do the other, "a door was opened in heaven," a change of visional place. After the things related in the former Chapters, *the things which are*, were passed by, and gone from his view, John is introduced to a new scene of wonders, *the things which must be hereafter*. The door, opened in heaven, had respect to the material temple, in the opening of the gates, and drawing up of the Vails, for the admission of the Priests and Levites, who bore the Ark, and sacred utensils; and, under the conduct of the High Priest, laid them in their several places. "The first voice" was that of the spiritual High Priest, the same which spoke to John at the beginning, from the tabernacle; and who, upon the allusive removal to the spiritual temple, called him up as it were to the Court of the Priests, that he might

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the more nearly, and advantageously, contemplate the actions, and objects, about to be set before him; for, from them he was to understand "the things which must be hereafter." The voice, as of a trumpet, came to him in that point of time, in the conformity of the vision to the dedication, when notice was given, by sound of trumpet, to the people assembled, that the Ark was deposited. It must be observed, that all notices from the temple, from the Priests to the people, were communicated by sounding the silver trumpets. By the power of the voice John was immediately raised above the ordinary condition of his nature; "was in the spirit," and rendered capable to comprehend the series of images, which were submitted to his inspection. Observe, John heard the voice, but did not see in the Courts the person of the spiritual High Priest, habited as when he spoke from the Sanctuary at the beginning*.

Ver.

To obtain some distinct notion of the vision, it is necessary to apprehend the distribution of the several parts of the temple alluded to. Entering by the East gate, the first, or outermost part was the Court of Gentiles, or uncircumcised Proselytes. Next to this was the Court of Women, separated by a wall from the outer Court, the entrance by a gate directly opposite to the former. Through these two Courts the men of Israel passed to a third, named the Court of Israel: here they offered up their prayers at the stated services. Ascending fifteen steps, directly opposite to the gates mentioned, the Priests and Levites passed from the Court of Israel to the Court of the Priests. Herein were placed the great Altar, the Brazen Sea, and the instruments of daily ministration. The building, which constituted the Sanctuary and the most Holy Place, stood in a direction from West to East, the opening fronting the East. The opening

Ver. 2. "And behold, a throne was set in heaven; and one sat on the throne; and he that sat was to look upon like a Jasper or a Sardine stone: and there was a rainbow round about the throne, in sight like unto an Emerald."

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The Holy Places of the temple were laid out after the manner of the tabernacle. The tabernacle,

with the furniture belonging to it, was formed on opening into the Sanctuary was screened from the Court of the Priests by a curtain let down, unless in the time when the officiating Priest of the day entered, to burn incense in the silver Censer. In the Sanctuary were the table of Shew-bread at the North side; the golden Candlestick to the South. The seven branches of the Candlestick were all in the same plane, and in a line from West to East; and the golden Altar of incense. This last was set at the West end of the Sanctuary, equally distant from the two former, and touching the second Curtain or Vail. When the second Vail was drawn up it stood before the Mercy-Seat, or Propitiatory. Through the Sanctuary, and separated by the second Vail, the High Priest entered on one day in every year, and alone. Herein were the Propitiatory, or Mercy-Seat, with the golden Cherubim; the Ark of the Covenant; and the golden Censer, appropriated to the burning of the incense on the day of Expiation. This was named the most Holy Place, and was, in dimension, a Cube. The Holy Places were roofed, and highly ornamented; and properly constituted the temple. Suppose John to have entered by the East gate, and to have been called up from his place in the Court of Israel to the Court of the Priests, and the two Vails drawn up, on ascending the uppermost step, he would have seen the several things mentioned, in the Court of the Priests, the Sanctuary, and in the most Holy Place, in one and the same instant of time. It should be remembered in the long vision before us, that it is not the general service of the temple which is alluded to, but one great festival, when the whole Priesthood was collected, purified, and ministering in the temple.

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the models shewed to Moses in the Mount; thought, by the Jews, to be analogous to things above. The Prophets often spoke agreeably to this notion, and the vision is conformable to it. John had, in the former part, seen the Sanctuary and Candlestick of the tabernacle, and comprehended the purpose of what he then saw and heard. He knew, speaking in the way of allusion, the Atonement was made in the old Sanctuary, the Jewish Church, by the suffering of Our Lord under the law; and that the holy things were removed to the new building, the Christian Church, which was ordained to be the perfection of the original models, inasmuch as the reality goes beyond the type. After these few words on the congruity of the vision, respecting the Old and New Covenants, we proceed to the application of the spiritual to the material temple. "A door opened in heaven" corresponded to the raising up of the second Vail for admission of the Ark into the most Holy Place. "A throne was in heaven, and one sat upon the throne," apposite to the Mercy-Seat, where the divine glory rested when the Ark was deposited. John has spoken of him "who sat upon the throne," in the language of Ezekiel, who had a vision of the throne of God, comparing the appearance of him who sat upon the throne to a Jasper and a Sardine stone; that is, to the appearance of fire. "And out of the throne proceeded thunders, and lightnings, and voices," agreed with the manifestations of the divine presence on the first day of dedication; "for the Priests could not stand to minister because of the cloud," "for

1 Kings
viii. 11.

Ez. i. 27.

“ for the glory of the Lord had filled the house of
 “ the Lord.” The other similitudes, viz. “ the
 four-and-twenty Elders,” the figure of the Christian Priesthood in the spiritual temple, apply to the heads, or princes, of the four-and-twenty orders into which David divided the Jewish Priesthood, and who entered within the second Vail for the purpose of placing the Ark. In adhering to the allusion, the differences in things themselves are to be remembered. These Priests of the new Covenant have, at all times, admission, and places prepared in the most Holy Part of the spiritual temple. “ They come boldly to the throne of grace.” Heb. iv. 16. They are all attired in white Vestments, all bear the white Mitre, and all officiate with golden Censers; “ golden vials full of odours.” Ch. v. 8. The eminence of the Christian Priesthood over the Jewish, is strongly and plainly asserted by the possession of privileges in the spiritual temple, to which the latter had no pretension by office in the material; not even the High Priest, except on the one great day before mentioned: “ And round about the throne Ver. 4.
 “ were four-and-twenty seats: and upon the seats
 “ I saw four-and-twenty Elders sitting, clothed in
 “ white raiment; and they had on their heads
 “ crowns of gold.”

Ver 5. “ And there were seven lamps of
 “ fire burning before the throne, which are
 “ the seven spirits of God.”

The seven lamps of fire apply to the seven branches of the golden Candlestick, which were
 lighted

CHAP. lighted up during the festival. They are here
IV. named "the seven spirits of God." In the vision
 of the tabernacle, the lamps were explained into the
Ch. i. 20. Angels of the seven Churches. They mean the
 servants and ministers of God; here particularly
 they signify those seven Spirits or Angels, who will
 be seen to serve in the spiritual temple, as the vi-
 sion advances forwards.

Ver. 6. "And before the throne there was a
 sea of glass, like unto crystal. And in
 the midst of the throne, and round about
 the throne, were four beasts full of eyes
 before and behind."

The sea of glass corresponded to the Brazen Sea
 of the temple, which stood in the Court of the
 Priests; and which, when the two Vails were draw
 up, was before the throne, or propitiatory. The
 transparency of the Vase, and of the water, and su-
 perior fitness for purification, are implied in the
 likeness to crystal. There are few who will pass
 over this description, without referring it to the
 Baptismal Font of the spiritual temple.

The "four Beasts," or living creatures, ac-
 cording to the golden Cherubim, which were placed
 at each end of the Mercy-Seat, shadowing it with
 their extended wings. These living Cherubim had,
 in their composition, all that was intended by
 Moses in their figure, and all that was expressed by
 the Prophets concerning them. For the greater
 part, they agree in description with those seen by
 Ezekiel, as bearing the throne of God, when the
 glory

glory departed from the first temple. They are here understood to be stationary; and, it may be on that account, are seen without the *living wheels*, which to the elder prophet implied the motion of the departing glory. "This is the living creature" CHAP. IV. Ez. x. 20.
 "which I saw under the God of Israel, by the river Chebar, and I knew they were the Cherubim;" — "and above the firmament, and over their heads, was the likeness of a throne." Ez. i. 26. According to Ezekiel, the Cherubim had each four faces; the faces of a Lion and a Man on the right side, and the faces of an Ox and an Eagle on the left side. The disposition of the several objects, as they respected John's situation in the spiritual temple, determines his entrance to have been as it were by the east gate; from whence going up, in obedience to the voice, to the Court of the Priests, and seeing into the Holy Places, the Cherubic faces looking inward to the Mercy-Seat and the throne, would have appeared to him as he has arranged them in the seventh Verse; that is, the face of a Lion on the north side of the Holy House, opposite to the face of an Ox on the south side; and again, the face of a Man opposed to the face of an Eagle. The living Cherubim, like to the Seraphim seen by Isaiah near to the throne of God, which were the same Is. vi. 3. emblems under another name, join in praises, and give unceasing glory "to him that sitteth on the throne."

The Cherubim were seen by John, as if "in the midst of the throne, and about the throne." This seemingly difficult relation becomes of easy solution, when it is considered in the way of the allusion.

CHAP.
IV.Pf. xcix. 1.
2 Kings
xix. 15.

Ver. 2, 3.

Ez. i. 27.

sion. The Cherubim and the Ark were the two great signs in the law. We are to remember, when John saw the spiritual High Priest, he saw him in the *midst* of the Candlestick; that is, he saw him through the branches, which had the same effect upon the sight, as if the High Priest had touched, or was nearly contiguous to them. The image, in this part, seems taken from the manner in which the Ark was born by four Priests, and may be clearly apprehended from it. The staves of the Ark rested on the shoulders of the Priests, two before, and two behind. This being premised, conceive the glory to be on the Mercy-Seat between the Cherubim, expanding around, and over their heads; imagine the throne to be raised upon the four wings (which were extended inward and shadowed the Mercy-Seat) of the four Cherubs; John, looking westward through the transparent glory and throne, would have seen the two hinder Cherubim as if in the *midst* of the throne, and the two that stood forward as *about* the throne.

“ A throne was set in heaven, and one sat upon the throne: and he that sat was to look upon like unto a Jasper, or a Sardine stone: and there was a rainbow round about in sight like to an Emerald.” The idea intended to be communicated by the colour of the stones, was that of fire; and so explained by Ezekiel in his vision of the throne of God. The appearance was as of a red fire in the throne, emitting, and expanding the bright light or glory all around, as from a center. The glory appeared to be bounded above by a bend of differently coloured light, denominated a Rainbow!

The effect of this milder light is signified by the virtue attributed to the Emerald: it refreshed the eye, dazzled by the effulgence from the throne. The mind of the reader may set before him the picture here drawn by John. The four-and-twenty Elders robed in white vestments, crowned, and seated before the throne; the throne, in allusion to the *Shekinah* or divine presence in the material temple, placed between the four Cherubim; the glory issuing from the throne, like to the rays of light from the center of our system; and the streaked vault enclosing all above. He will see, in a manner with his own eyes, what John saw in the most Holy Place.

The Cherubim of the material temple were two in number; and had each two wings: they were considered as emblems of promise of good to come*. In the spiritual temple, where all things are seen on a larger and more perfect scale, there were

* The Cherubim have been so often mentioned, it may be allowed to add something concerning the intention, and religious use of the mixed figures so named. When Adam forfeited and was separated from the tree of life, the promise of a gracious restoration was given, by the means of the seed of the Woman. Upon the expulsion, "God placed at the East of the garden, Cherubims," encompassed by a flame which did not dissipate, but returned as it were to its own center. It is improperly expressed in our Version by "a flaming sword which turned every way." The purpose of the Cherubim was "to keep the way of the tree of life." The flame appears to have been such as was often seen in other times to attend on certain of the divine appointments; such as Ezekiel saw between the Cherubim. To keep the way, *shamar*, to preserve the way so,

CHAP. were four Cherubim, each bearing six wings. In
 IV. number, they agreed with those of Ezekiel: in
 11. vi. wings, with the Seraphim of Isaiah. Like to the
 latter, they ceased not from a continual acclama-
 tion of, Holy, Holy, Holy. They were "full of
 eyes before and behind," looking as it were back-

ward

that the memory of the promised means might not be lost. One of the Cherubic faces was the face of a Man; commemorative of the means, the seed of the Woman. Of the other faces, that of an Ox, the strongest and most useful amongst tame animals, hath in the Hebrew name *Sbur*, the radical sense of dominion; and so understood, may be taken as the intended emblem of the first person in the most Holy Trinity. The Lion, *Ari*, deemed the most excellent of the wild race, hath in the name the sense of light, which is frequently found in Scripture the descriptive name of the second divine person. The Eagle, the noblest of the feathered kind: the name, *Nasbar*, signifies to divide, penetrate, break into pieces; and, by a figure in speech, such as is not uncommon in Scripture, may mean mental penetration or discernment; and thus the Eagle become a representation of that power, and a symbol of the Divine Spirit. "The sword of the spirit" is an expression of a like derivation. If Moses can be conceived to have been previously ignorant of what was implied in the form of the Cherubim, it should seem, their position in the tabernacle, their faces turned to the Mercy-Seat, would at the least have informed him they were pledges of divine favour to man. He would naturally proceed to compare them with the Cherubim of Eden, and advert to the original promise: he would have found that promise confirmed in the Covenant at Sinai, by the same pledges stationed in an attitude of mercy. The ideal meaning of the word Cherubim, conformable to what is here said, is found in the particle of likeness or similitude, כ, *ke* or *che*, and the plural noun, עֲרֻבִים, great ones, *Rubim*; making together the compound word Cherubim, *like the great ones*. Eze-
 kiel

ward and forward into time, from the beginning to the end of the divine dispensations. As living creatures, they shewed the vivification of the inanimate figures under the law; and, in a comparison, ex-

kiel describes the Cherubim as having the "faces of the Lion and the Man on the right side: the face of an Ox on the left side; and the face of an Eagle." From whence it should seem, the faces of the Lion and Man were joined on the right side, and that the two other faces were separate on the left side. The emblems are understood to have involved a deep mystery, not revealed until the Vail of the temple, which screened them from view, and was a temporal sign, was rent at the passion of Our Lord. But, because the promised restoration by the seed of the Woman was expressly delivered, and was clear respecting the human nature of the Redeemer, the Vails were wrought with *coupled Cherubs* exposed to observation; that is, with Cherubs shewing the faces of the Lion and the Man conjoined; memorials of the first promise; intimating the manner, by the symbol of the divine light united with the Man. John has been thought to refer to the *coupled Cherub*, when he named the Lamb, "the Lion of the tribe of Juda."

We have touched upon this nice and interesting subject, according to our conceptions; and with plainness of deduction, as far as we were able. The learned Dr. Parkhurst, in his Hebrew Lexicon, under the word כרוב, has given a summary of what is esteemed to have been best written upon the matter of the Cherubim, from which we have extracted as much as suited our purpose.

Whatever things were typical in the constitutions of Moses, are now so many lively testimonies of predetermined mercy. Those things, although dead in themselves, and withdrawn from the service of the visible Church of God, may be said to be living and abiding evidences. Under this sense, there is nothing out of course in the Vision, when it represents the Cherubim as living creatures, celebrating the praises of God, and the Lamb, in the spiritual temple.

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IV.

pressed the different states of the Church of God in the ages of Moses and John. The Cherubim of Moses were to those seen by John, as the promise is to the performance; as the good expected to the good possessed. Under this sense, the living Cherubim were to the Elders, a constant incitement to praise and prostration before the throne.

The precision with which the Vision is conducted, is truly admirable. John saw no similitude of, nor has spoken of, the Ark of the Covenant; neither yet of the Altar of Burnt-Sacrifice. Our Lord himself is the Covenant in the spiritual temple, as well as the sacrifice proper to it. The worship of the four-and-twenty Elders, and their song of praise, agree, in the allusion, to the anthems of the Priests and Levites on the first day of dedication. The praise is in the Jewish form, offered up to God as Creator; because in the visional progress hitherto, the *Lamb slain* has not been revealed seated in the throne. As soon as he is seen in *the midst of the thrones*, the song of praise is renewed to God and the Lamb, by the whole assembly in the spiritual temple; as it is expressed in the next following Chapter: "And every creature that is in heaven, and on the earth, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb, for ever and ever."

CHAP.

C H A P. V.

CHAP.

V.

Ver 1. " **A**ND I saw in the right hand
 " of him that sat upon the
 " throne, a book written within and on the
 " backside, sealed with seven seals. Ver. 3.
 " And no man in heaven or in earth, nei-
 " ther under the earth, was able to open
 " the book, neither to look thereon. Ver.
 " 5. And one of the Elders saith un-
 " to me, Weep not, behold, the Lion
 " of the tribe of Juda, the Root of Da-
 " vid, hath prevailed to open the book,
 " and loose the seals thereof. Ver. 6. And
 " I beheld, and lo, in the midst of the
 " throne, and of the four beasts, and in
 " the midst of the Elders, stood a Lamb
 " as it had been slain, having seven horns,
 " and seven eyes, which are the seven
 " Spirits of God, sent forth into all the
 " earth. Ver. 7. And he came, and took
 " the book out of the right hand of him
 " that sat upon the throne."

There were two distinguished offices annexed to the temporal High Priesthood, that of Atonement by the blood of typical sacrifice; and that other of consulting at, and receiving responses from the Mercy-Seat, in times of difficulty, or danger. Our Lord, the mystical High Priest, had before in the tabernacle, by himself offered, made the real Atonement, and perfected in that respect the figure in the

CHAP.
V.

If. xxix. 11.

Ch. xviii. 1.

Gen. xlix.
9.

law. He is here revealed as filling up the other part of his pontifical office, by taking the prophetic Volume from the right hand of him that sat upon the throne. The "strong Angel," who made proclamation in the second verse, had reference to the prophet Isaiah, to whom the Vision was a sealed book, which he was himself unable to read; neither could the learned of his nation, the Doctors and Scribes of the law, penetrate into it, because it *was sealed* to them: therefore, the proclamation, "Who is worthy to open the book?" may seem to come properly from him. We the rather believe the prophet to have been intended by this "strong Angel," because in another part, where there is an undoubted retrospect to him, he is named "an Angel having great power."

The book was written "within and on the back-side, sealed with seven seals," denoting together a fulness of matter, and perfect closure. The matter was of such kind, and the closure so firm, that no one of the servants of God, in heaven or upon earth, had been able to open the book, or even to look thereon, until that person appeared, who, according to the flesh, was pointed at in the blessing pronounced on Judah, and who was by descent from David. "No man in heaven, or in earth;" no temporal High Priest, who had at any time entered into the most Holy Place, or the Heaven of the Vision; nor Prophet, who had walked in the Courts of the temple, the earth, had been entrusted to reveal the matters contained in this Volume. They were reserved from them. The Lamb was
seen

seen to stand "in the midst of the throne, as it had been slain," bearing the marks of recent Atonement; having "seven horns, and seven eyes," the characters of perfect power, and perfect intelligence*.

Ver. 8. "And when he had taken the book,
"the four beasts and the four-and-twenty
"Elders fell down before the Lamb, having
"every one of them harps, and golden vials
"full of odours, which are prayers of the
"Saints; and they sung a new song."

When the mystical High Priest had taken the book, the worship in the spiritual temple was directed towards him. The living Cherubim, and the

* The word *seven*, in the Hebrew tongue, imports the perfection or completion, as well as the number of the thing to which it is applied. Of the number seven, taken in this sense, many instances might be produced from Scripture, shewing the completion of the action commanded to be signified in the number. The sprinkling of the blood; the purifications in the law; the Sabbatic years, and those of Jubilee; are all composed of sevens. How this number came to be accounted sacred amongst Gentile nations is a curious inquiry. Whoever wishes to pursue it, may consult a note in our English Universal History, where the authors have treated of the subject fully, and satisfactorily. Our business leads us no further than the accepted religious meaning of the word in that language, wherewith John's thoughts would naturally clothe themselves, in matters relating to his national customs, or to the services of the temple.

Horns are the emblems of power; *Eyes* of intelligence; "the seven Spirits of God," that perfection of divine knowledge which pervades Creation."

Elders,

CHAP.
VI.2 Chr. v.
13.

Ver. 9.

Ver. 12, 13.

Elders, fell prostrate before the Lamb. They are figures of the ministry in the primitive Church, whose prayers ascended an acceptable odour, like to the fragrance of burning incense at the dedication. The Harps are referred to the musical instruments, to which the Priests and Levites joined their voices in a fulness of praise, when the Ark was deposited. But the song in the spiritual temple was a *new song*, and differed from the hymn of the old temple, viz. "Praise the Lord, for his mercy endureth for ever." The *new song* recited the praises of the Lamb on the matters of Revelation and Redemption: "Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood." The multitude of Angels which surrounded the throne, and every creature which was in heaven and in earth, were heard to celebrate the wisdom, the glory, and power of the Lamb; agreeing to the Jewish Priests within the temple, and to the congregation of the people in the Courts, in their thanksgivings, and joyful acclamations on the occasion alluded to. The service of praise in the spiritual temple being ended for the day, "the four beasts said, Amen," in confirmation of the service; "and the four-and-twenty Elders fell down, and worshipped him that liveth for ever and ever." The Cherubim and Elders began the worship of the Lamb, when he had taken the book; and here are seen to close it for the period by a second prostration, before him "who was dead, but is alive for evermore;" that is, "who liveth for ever and ever." The order of the Vision requires
it

it so to be understood, agreeably to the Scripture, "that all men should honour the Son, even as they honour the Father." In the Chapter next before, the worship was directed to God the Creator, in the form of the Jewish service: here it is turned to the Lamb, the Redeemer. The allusion to the offices of the first day of dedication ended with the second humiliation of the Elders. The opening of the seals was a matter reserved from Moses and the Prophets, to which there was nothing formally like in the temple. When the first seal was broken, and the first leaf of the book displayed, the first period in the visional temple was concluded.

CHAP.

V.

11. v. 23.

C H A P. VI.

Ver. 1. "AND when the Lamb had
 " opened one of the seals, I
 " heard as it were the voice of thunder, and
 " one of the four beasts saying, Come, and
 " see. 2. And behold a white horse; and he
 " that sat upon him had a bow, and a
 " crown was given him; and he went forth
 " conquering, and to conquer."

CHAP.

VI.

The book, which the Lamb is now seen to open, was sealed with seven seals. Conceive the book to have consisted of seven sheets laid together, and rolled in the form of the ancient Volumes; each sheet, when in the roll, sealed with its particular seal.

CHAP.
VI.

seal. The seven sheets being thus rolled together, conceive the extreme edge of the first, or outermost sheet, to be fastened, by the first seal, to that sheet which was next under it: in like manner, the second sheet to have been fastened to the third by the second seal; and so of the other sheets. We may imagine the book, rolled and sealed, to be given into the hand of the Lamb, with the seven seals visible to John. On the breaking of the first seal, the outermost sheet fell from the fold, and disclosed what was written, or figured on the inner side. With this idea of the book, we may follow, without confusion, the order observed in breaking the seals. The book was "written within, and on the backside." When the Lamb had opened the seven seals, had done what he alone was able to do, the writings on the inner sides were revealed, and progressively characterised the first seven of the fourteen periods. The writings on the backside of the sheets expressed the figurative events of the other seven periods, distinguished farther on by the sounding of seven trumpets.

We shall possess the transactions of this first allusive day of dedication with more distinction, by adhering to the analogy in the material temple. When the temporal High Priest had made the Atonement on the great day, and when the congregation of Israel was admitted, he put off the peculiar garment, and assumed that which he wore on common occasions. He then ceased for the day to be distinguished from the other Priests by his vesture. The conformity is remarkable. Upon the re-

Univ. Hist.
Jews.

moval to the spiritual temple, John heard the *first voice*, but did not observe in the Court the person or habit of him whom he had, but a little before, seen in the Sanctuary of the tabernacle. The raiment proper to that one occasion was laid aside, and the character, which was continual, assumed; that of "the Lamb slain from the foundation of the world."

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In the three great festivals, the Passover, the Weeks, and the Tabernacles, the High Priest officiated in splendid vestments, composed of purple, blue, and scarlet: he wore the Tiara with the golden plate in front. Of the fourteen days of dedication, there were but four days whereon, of duty, his service was required at the Altar; these were, the day of Atonement, the first of Tabernacles, an intervening Sabbath, and the Hosanna Rabba, or last of Tabernacles. In the lunar month, no new moon could come in between the tenth and twenty-third. On those four days the spiritual High Priest will be seen to minister, distinguished either by habit, or some decided mark of superior office, from the Angels which stand before the throne, or Priests of inferior order. On the other days of dedication, the Priests, as they came by lot, were competent to the services. Further, it is observable that, through the whole of the Vision, there is no allusion to the temple worship, except on those days in which the temporal High Priest officiated, who was the type of him that made the ordinances of the law perfect in himself.

Joseph.
Book of the
War, 5. 7.

When the first seal was opened, loud acclamations

CHAP.
VI.

tions were heard from the Holy Places, "as it were the voice of thunder," in honour of him who was worthy to take the book, and open the seals thereof. John was before called up to the temple by the *first voice*: he is here incited, by the four Cherubs severally, who were about the throne, to approach, "to come and see," and to consider the sheets attentively as they were unfolded. *To see*, was to acquire that prophetic knowledge which comes by vision: it was esteemed the more perfect means of information, and to be superior to inward communications, either by dreams or otherwise. A Prophet, under such instruction as John is here about to receive, was sometimes named a *Seer*. There may have been more intended by the calls from the Cherubs; if there was, we do not perceive it.

Under the figure of a Warrior, armed and crowned, the Roman Empire is represented as it stood in the days of John, through a succession of thirteen Emperors, beginning in Augustus, "to whom a crown was given," and ending in Nerva. From the conquest of Egypt, in the year next after the victory at Actium, to the death of Nerva, the Roman boundaries were not considerably extended: they seemed even then to have been enlarged beyond a manageable compass; enclosing the very best parts of Europe, Asia, and Africa; reaching from the Atlantic Ocean to the Euphrates, about four thousand miles in a measured line; and from the midland of Germany to the extremes of Numidia southward. That the Empire rose by conquest, and was victorious in this period, is an undoubted historical

historical truth; "and to conquer" denoted the still greater aggrandisement of the Empire in the next ensuing period. CHAP.
VI.

The Bow, the White Horse, and the Crown, made together an intelligible picture of Rome in her early imperial state: force to repel hostile attempts, a general prosperity, and the government vested in a single person. John, who is said to have lived to the second year of Trajan, could not have mistaken the figure, because he had a perfect experience of the time. It is true, the horseman did not necessarily imply the persecuting spirit of Nero and Domitian: but it was with John, as before with Daniel; the Vision came first, and the explanation followed. The explanation will be found in a separate Volume, from which he was commanded to prophesy *again* when the dedication of the spiritual temple was brought to a conclusion, and "the mystery of God finished;" that is, he was enjoined to go over again, and open, whatever was obtruse, or insufficiently defined in the course of the fourteen periods. In that Volume, viz. in the thirteenth Chapter and seventh verse, the Roman rage under the four horsemen, against the Christian Church, is fully expressed; as will appear to the perfect satisfaction of the reader, that the part referred to applies only to Rome Heathen; notwithstanding Commentators, by some strange concurrence of notions, have considered it differently; and overlooked descriptions and circumstances which are decisive.

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VI.

Ver. 3. " And when he had opened the second seal, I heard the second say, Come, and see: and there went out another horse that was red; and power was given him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

The breaking of this seal opened the second period in temporal events, and corresponded to the second day of dedication, and to the eleventh of the month. This day was common by the law, and had no peculiar duties annexed to it, which required the services of the High Priest at the altar: the worship is conceived to be ended, as on the preceding day, before the seal was broken.

The period began with the warlike reign of Trajan, who extended the bounds of the Empire beyond the limits prescribed by Augustus. His victories spread the Roman power over Arabia, Persia, and Armenia, " taking peace from the earth *;" that is, from the eastern side of the Empire. The time intended by this seal, seems to run about one hundred years, and to reach to Septimius Severus, and the defeat of Pescennius Niger;

* Moses, and the Prophets, have distinguished the regions, eastward of the Archipelago, by name of *Earth*, from those to the westward, which they term *Isles of the Sea*, or *sea*. The reader's own judgment will point to him when *Earth* means the Courts of the spiritual temple, opposed to the Heaven of the Vision; or, when it is to be understood of the habitable world at large; or, in the manner it requires to be taken here.

to the year of our Æra 200. Besides the unavoidable distresses of the eastern provinces, which necessarily bore the greater share in furnishing troops for these successful, but exhausting wars, Antioch, the finest city of Syria, while the Emperor and his court lay there, was overthrown by an earthquake, accompanied by every circumstance of conceivable terror. So great was the concourse by reason of the Emperor's presence, it gave occasion to say, "the Roman world suffered in one city." The ruin of this flourishing city is spoken of as the greatest calamity of the kind recorded in history. So great soever may have been the waste of the human kind implied in the words, "they should kill one another," the horseman extended, and maintained by the *sword*, his dominion through the whole of this period.

CHAP.

VI.

Di. Cass.
Un. Hist.

The Church was afflicted by three persecutions under this seal; in the reigns of Trajan, Adrian, and Aurelius. The people of the Jews were spread, in this age, through every known nation: in Egypt they abounded, encouraged by the protection of Alexander, and of his successors the Ptolemies, to inhabit that country. In the latter years of Trajan, they of Egypt and Lybia, taking advantage of the absence of the Emperor and the armies, broke into declared rebellion; and, eager to retaliate on the Egyptian, Greek, and Roman inhabitants, their sufferings in the reign of Carus Caligula, satiated their hatred, and made such absolute devastation, that Lybia was dispeopled, and remained a desert, until Adrian introduced new colonies, and restored

A. D. 118.

CHAP.
VI.Son of a
Star.

A. D. 136.

the cities and villages to an habitable state. The Jews were at length defeated, and pursued with unremitting vengeance, after the example given by themselves. At Alexandria the slaughter amounted to a total excision. The number of that people which perished in the war, was great beyond account. About the same time, they of Cyprus surprised the city of Salamis, and put all to the sword without distinction; for which inhuman action they paid dear in the event: they were overpowered, and slain to the amount of two hundred and fifty thousand. In the reign of Adrian, the Jews of Palestine had recourse to arms, exasperated against the Emperor, who had placed a Roman colony in Jerusalem, and changed the name of the city to that of his family, *Ælia*. He dedicated a temple to Jupiter Capitolinus on the site of their ancient temple: he enjoined by edict to disuse the rite of circumcision, and, by the same, forbade their entrance into the city, or nearer approach than three miles. Under these provocations, and inspirited by the appearance of their pretended Messiah, *Barcoab*, to whom the Jews hastened from all parts of the Empire, they made a desperate attempt to recover their city and liberty. During three years they maintained a fierce war against superior forces; but in the end were wholly vanquished. The slain in the field, and in the fortresses, were computed at five hundred and fifty thousand. A multitude, which cannot be brought under a just computation, fell by the calamities of fire, pestilence, and famine. These who survived the almost general massacre of their nation,

nation, were sold at the fairs of Terebinthus and Gaza in Palestine, or sent into Egypt, where few escaped with life from the fury of the inhabitants. If to the numbers lost in this enterprise, be added the waste of that people in Egypt, Cyprus, and Mesopotamia, where also they revolted from Trajan, and we then look back about seventy years to the war begun under Nero, and ended by Titus*, putting all together, it is a matter of the utmost wonder, speaking in the course of human things, that any of the nation or name are now to be found upon earth; that their scattered remains have not long since disappeared in a blending with other nations; or been annihilated in the odium, and persecutions they have undergone in almost every known kingdom.

Such were, to this insatuated people, the dismal issues of three strenuous efforts to regain their liberties, civil and religious. By exertions of an obstinate courage they brought on themselves the judgments denounced by their Prophets, and in them hold up to mankind abiding proofs of the truth of their Law, the Prophets, and the Gospel; and demonstrate to all, except themselves, the causes of their rejection and punishment. Whoever will consider the fortunes of the house of Israel, from the descent into Egypt to the present time, cannot fail

* According to Archbishop Usher's computation, extracted from Josephus's books of the war, the numbers which perished throughout that war, amounted to 1,337,490. Note to Whiston's Josephus.

CHAP. of being awakened to many serious reflections.
VI. They have preserved their name, nation, and religion, under circumstances of more dreadful desolations than are recorded of any other people : they appear, as it were, to have arisen from the bed of slaughter with undiminished numbers, and fresh for new allotments : that however spread and sifted through climates remote from each other, they are in all places the same ; united in customs, language, and worship.

Ver. 5. " And when he had opened the
 " third seal, I heard the third beast say,
 " Come, and see : and I beheld, and lo, a
 " black horse ; and he that sat on him had a
 " pair of balances in his hand. And I heard
 " a voice in the midst of the four beasts
 " say, A measure of wheat for a penny,
 " and three measures of barley for a penny ;
 " see thou hurt not the oil or the wine."

The third seal being opened, disclosed a general face of public justice, such as prevailed under the
 A. D. 200. Septimian family, beginning with Septimius Severus, and ending with Alexander ; including a term of thirty years, or thereabout. The former of these princes was no less celebrated for the excellent laws he framed, than blamed for the indulgence of his temper, which was naturally implacable. In the administration of public affairs, he is said to have been rigidly just, wise, and provident. At his accession, and for some time before, Italy was grievously distressed by a dearth of corn, wine, and oil,
 occasioned

occasioned by unkindly seasons. He imported corn and oil from Egypt, and Lybia Tripolitana, in such abundance, that at his death the public granaries were sufficiently stored to supply the vast consumption of the city of Rome, and the other cities of Italy, with those necessary articles for several years: but however careful this Emperor was to maintain the Roman laws, and attentive to make provision for the wants of the imperial city, the Christian Church suffered the sixth persecution under his hand. The short reigns of Caracalla, Macrinus, and Heliogabalus, make no material change in the colour of this period. To the last named, an admirable prince succeeded, Alexander Severus: he merited and obtained the esteem of the senate, by the respect he manifested to them, and to the laws; he attracted the affections of the Roman people, and of the provinces, by a steady exercise of the eminent virtues; he was frugal in the application of the public revenue, and careful to commit governments to persons of approved reputation: in short, if the balances in the text be taken as the emblem of impartial justice, no space in these parts of Roman history can suit so well as the thirteen years of this Emperor*.

Æ. Lamp.

Ver.

* *Balances* are the Scripture emblem of justice. Concerning them, there can be no dispute as to the intention. "A measure (Chenix) of wheat for a penny" has been taken, by different Commentators, to mean things directly opposite in themselves, dearth and plenty. The cause of variance lies in the word Chenix, which has been critically explained into that

measure,

CHAP.

VI.

Ver. 7. "And when he had opened the
 "fourth seal, I heard the voice of the fourth
 "beast say, Come, and see. And I looked,
 "and behold a pale horse; and his name
 "that sat upon him was death, and hell
 "followed him: and power was given him
 "over a fourth part of the earth, to kill
 "with the sword, with hunger, and with
 "death, and with the beasts of the field."

How justly the following period applies to the melancholy picture drawn on the fourth sheet of the book, seen to fall from the fold on breaking the fourth seal, will be apparent from what is now briefly to be related. Maximin, a Thracian by birth, by nation a Goth, succeeded to Alexander: the first from the body of the soldiery raised to the imperial throne, and by the sole suffrage of the

measure, or allowance, which is sufficient for one man in one day. The *penny* is known to be in value nearly eight-pence of our money, and to have been the daily hire of a labouring man, Math. xx. 2. In this way of interpretation, "a measure of wheat," the article of bread alone, amounting to the daily earning of a man, would express a scarcity most grievous. On the other hand, it may be alleged that nothing certain can be determined from the Chænix. The capacity of a measure of that name, might have varied in the Grecian cities of Asia from what it contained in proper Greece. The talent of Attica differed from that of Egypt. We are of opinion, that plenty was signified by the words before us, because "a Chænix of wheat for a penny" is followed by "hurt not the oil and the wine," plainly importing secure harvests, and plenteous times. The *Voice* from the throne agrees well to an imperial proclamation on the reduced price of grain, in consequence of the importations from Egypt and Lybia, mentioned above.

troops.

troops. He had not obtained senatorial rank, nor was the senate consulted in his elevation. In the nomination of this worthless tyrant, the army usurped upon the laws of the Empire, and made way for the sad disorders in the state which followed during fifty years: the whole time, without any considerable intermission, was a series of murders, conspiracies, and wars. The destruction of the human race in this ruinous period, does not seem to be amplified beyond the just measure, by being rated at *a fourth part*, that is, within the Empire, to which the Visions are wholly confined. God is said to be "king over all the earth:" his power is extended over all the inhabitants of the earth. The fourth horseman had power to kill with the sword, the fourth part of the inhabitants found within the compass of the Vision. For judgment on the truth of the picture in this particular, we refer to the history of the times. The period under this seal seems to reach to Constantine, and to comprehend about sixty-nine years. The many means of death, which wasted the human species in the course of this period, are too much diversified to be recited severally. However, three severe persecutions of the Church are not consistently to be omitted. That under Decius continued one year, and raged with an extreme violence. Valerian, considering the distresses of the times, became persuaded that the anger of the gods proceeded from a neglect of their altars, and to conciliate their favour, commenced the eighth persecution, in the manner such a notion was fitted to inspire, with persevering

A. D. 251.

A. D. 257.

CHAP.
VI.

Tri. Poll.
30 Tyr.

A. D. 303.

S. Sever.

eruelty. In the third year, he was interrupted by Sapor king of Persia, who passed through Mesopotamia, crossed the Euphrates, and marched into Syria; and by dreadful devastations and slaughters, in part realized the picture under this seal. Valerian joined battle with the Persian, was defeated, and ended his days in captivity. To Valerian succeeded his son Gallienus, a prince peculiarly unhappy in the conduct of public affairs. In his reign the surrounding nations poured in upon the Empire from every side: the Goths and Scythians invaded from the North, the Allemanni and Franks from the West, marking their steps with carnage and ruin. To encrease the calamities proper to the period, the principal commanders, in different parts of the Empire, assumed the purple. The Roman arms in one province were hostile to those in another; thus adding the horrors of civil war to fill up the measure of misfortunes and deaths. Such was the state of things prefigured by "death with hell following;" when the ninth Roman persecution came forward to complete the prophetic drawing. Dioclesian and Maximian then jointly ruled the Empire. "At the distance nearly of fifty years "from the defeat of Valerian, a most bitter persecution arose, which for ten successive years wasted the flock of Christ; in which time scarce a "corner of the Roman dominion was unstained by "the blood of Martyrs; nor was the Empire more "exhausted by any the greatest wars."

Ver.

Ver. 9. "And when he had opened the fifth
 " seal, I saw under the Altar the souls of
 " them that were slain for the word of God,
 " for the testimony which they held: and
 " they cried with a loud voice, saying,
 " How long, O Lord, holy and true, dost
 " thou not judge and avenge our blood on
 " them that dwell on the earth? And white
 " robes were given to every one of them;
 " and it was said unto them, that they
 " should rest yet for a little season, until
 " their fellow-servants also, and their bre-
 " thren, that should be killed as they were,
 " should be filled."

The breaking of this seal discovered the tempo-
 ral security of the Christian Church under an Em-
 peror, who owned the faith, and protected the
 teachers of the Gospel. They now come into ho-
 nour, and "white robes are given to every one of
 them." In the late days of persecution, the Minis-
 ters of Jesus Christ were diligently sought after,
 and treated with superior asperity: they now ap-
 proach the Altar openly, and perform their func-
 tions in safety. In the allusion to the dedication of
 the material temple, this is the fifth day, and the
 fourteenth of the month, and so, the preparation
 for the feast of Tabernacles, which followed on the
 morrow. In the mystical temple, the Court is fill-
 ed with Priests, assembled as it were from all parts,
 and in readiness for the solemnities of the ensuing
 day. They had *white robes*, they were pure ac-
 cording to the figure of the law. The feast of Ta-
 bernacles

Exf. L. 8.
 c. 3.

CHAP.
VI.

bernacles was first celebrated on the entrance into the promised land, and was instituted in memory of the abode in the Wilderness. The period belonging to this seal falls in significantly with the preparation for that festival. Before the Israelites celebrated the feast, they had subdued three kings on one side of the river; but they had mighty and strong nations to encounter before they fully possessed the land; and for which they waited to the victorious reign of David. How strict the allusion! The Church had now surmounted heathen persecution, had passed through the spiritual Wilderness; but it will appear, what, and how many difficulties lay in the way to the promised rest, which will not be fully attained to, until the coming of the millenary king, who is named David by the Prophets.

“I saw under the Altar the souls of them that were slain.” The Hebrew word, נַפְשׁ, translated generally by the seventy, ψυχή, doth not signify the soul, or spiritual part of man, but the living man, consisting of soul and body. One example, of many that may be produced, will be sufficient; Gen. ii. 7. “and man became a living soul.” The usual minatory conclusion to the greater points of the law, denounced by Moses against transgressors, must be remembered by almost every reader of the sacred Books; viz. “that soul shall be cut off from the people.” Dr. Parkhurst, in his Lexicon, has observed upon the word, “it hath been supposed to” signify the spiritual part of man, or what we call “his soul; I must confess for my own part, I can” find no passage where it hath undoubtedly this “meaning.”

"meaning." They who attentively read the Psalms, even in our version, will easily perceive the justice of the above observation. The same learned writer has directed us to S. Paul, who has distinguished the component parts of man, by Πνευμα soul or spirit, ψυχη animal life, and σωμα the terrestrial part. The like distinctions are found in the Hebrew tongue; but generally ψυχη means the whole man, as in the passage cited above, "man became a living soul," ψυχην ζωσαν. A want of attention to the spiritual signification of the word, has caused not only the sense, but the time to which the Vision in this part applies, to have been mistaken. The time can suit to the reign of Constantine alone; when, not the souls, but the living bodies of Churchmen were first placed in security, and held in honour by the ruling powers in the Empire.

That which has been now advanced, may be confirmed by a part of Scripture, where the *soul* is unquestionably meant. Solomon, after a beautiful and affecting description of the natural decay of man, falling at length to his original earth, concluded, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The spirit, or soul, is expressed by *רוח, * Heb. † Πνευμα; not by נפש, ψυχη. † LXX.

"That were slain." Those who were, by the imperial edicts, liable to the penalty of death upon information laid before the magistrates. So S. Paul speaks, "We are killed all the day long; we are accounted as sheep for the slaughter." The language

CHAP.

VI.

1 Th. v. 23.

Eccl. ix. 7.

* Heb.

† LXX.

Rom. viii.

36.

CHAP.
VI.

language is understood, in the prophetic sense, to describe those by their station under the Altar, who were ministers of the gospel, pursued and dispersed in the late persecution, but now collected in the Court of the Priests. The Priests of the spiritual temple have no offerings to burn on the Altar, in the manner of the Jewish Priests, who ascended the Altar to consume the fat of the sacrifices. Those perform the offices of their ministry beneath, or *under*, the Altar: they are not seen to ascend it, as the Jewish Priests were wont. They prefer their supplications towards the throne, "How long, O Lord, Holy and true," dost thou defer thy righteous judgment of recompense to thy faithful servants, and of wrath upon guilty men, who have stained their hands in our blood. They are admonished to rest "for a little season," until the end of the Vision, when the number of their suffering brethren shall be completed: as if it had been said, Although the heathen temples are about to fall, and to appearance the way is laid open, by the conversion of Constantine, for the exaltation of the pure worship; yet prevarications with sacred truth shall abound, and many erroneous opinions spread themselves abroad; therefore, ye must wait for the coming in of your suffering brethren in those perverse times, for the folding of the whole flock of Saints and Martyrs; then ye shall have your full reward, in that season when the Vision shall close in a lasting Sabbath.

This seal gave no indication of misfortune to the Empire, which maintained the full extension of dominion

minion through the period of fifty years, or thereabout. In the time, the visible Church acquired temporal grandeur, but was sorely disquieted by internal discord. The doctrines of Arius were widely disseminated, and took peace from the Christian world. The outward security of the Church is spoken of by a writer, who lived about eighty years after the victory of Constantine over Licinius :

“ From that time we enjoy a quiet state, nor do we
 “ believe there will be hereafter any persecution,
 “ unless that which Antichrist shall inflict towards
 “ the end of the world.”

S. Sever.

Ver. 12. “ And I beheld when he had opened
 “ ed the sixth seal, and lo, there was a great
 “ earthquake; and the sun became black
 “ as sackcloth, and the moon became as
 “ blood : and the stars of heaven fell unto
 “ the earth, even as a fig-tree casteth her
 “ untimely figs, when she is shaken of a
 “ mighty wind.”

The sixth seal opened with a prophetic picture of the decline of the Roman Empire, which had in due time a visible beginning in the ill-conducted expedition, and death of Julian. The ignominious peace purchased by his successor Jovian, was a disgrace to the Roman arms, unknown from the foundation of the state to that day. This period contains about thirty years, reaching to the reunion of the Empire in Theodocius.

Valentinian succeeded to Jovian. He divided
 the Empire, committing the East to his brother
 Valens.

A. D. 364.

CHAP. Valens. In this reign the Picts and Scots broke
VI. into the Roman territory in Britain; the Saxons,

dwelling on the coasts of the ocean, now Holstain, invaded the Roman provinces; a swarm of Burgundians appeared on the banks of the Rhine; the Germans, Allans, and Francs, were hardly restrained; Africa was disturbed by the revolt of Firmus; the Quadi and Sarmatians passed the Danube, and made sad ravages in Pannonia and Illiricum. Valentinian repressed the latter, and compelled them to return: he pursued them, and wasted their country; but died in the midst of his success. In the East, the Huns, inhabiting the eastern side of the Tanais and Palus Mæotis, jointly with the Vandals, dwelling on the other side of the river, invaded the Goths, and drove them from their ancient seats to the south of the Danube. Valens admitted the fugitives into Thrace. These Goths, their numbers being increased by the accession of others of their nation, rebelled in the following year; and marching through Macedon and Thessaly, advanced towards Constantinople. Valens gave them battle near to Adrianople, and was defeated and slain. In the West, Valentinian having died, as was said, in the country of the Quadi, Gracian succeeded, and associated Valentinian the second, then a child, in the Empire; but he being incapable to share the toils of war, the Emperor chose Theodocius, a man of excellent endowments, and raised him to a partnership in the throne immediately on the death of Valens. Gracian survived the elevation of Theodocius five years;

A. D. 375.

A. D. 378.

A. D. 383.

years: he was betrayed by the army to the usurper Maximus, and murdered at Lions. He was an Emperor whose virtues and abilities equalled the best that Rome had seen in her more prosperous days. Supported by Theodocius, the young Valentinian barely maintained the Empire in the West for nine years from the death of Gratian, when he fell by treason in Gaul.

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VI.

The historical passages, now lightly touched upon, justify the darkness of the Sun and Moon, considered as a picture portending the adverse fortune of the Empire in this period. The premature deaths of four Emperors, were as "stars falling from heaven, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." The language and thought are taken from Isaiah, where God is said to plead the cause of Zion, or of his faithful servants, in the judgments sent into the world. The cause, or probable cause, of the judgments which fell upon the Empire in the space assigned, shall be specified at the conclusion of this seal. Isaiah said, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down, as the leaf falleth from off the vine, and as the falling fig from the fig-tree: for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." John spoke in like words, "And the heavens departed as a scroll, when it is rolled together; for the great day of his wrath is come, and who shall be able to stand?" John again presses the sense, he would have

Is. xxxiv. 4.
8.

Ver. 14.

CHAP. VI. have taken, upon the mind of his reader, by using the expression of Hosea, where that Prophet threatened the inhabitants of Samaria with the destruction then near to overtake them, upon account of their deviation from the law of Moses :

Hof. x. " The inhabitants of Samaria shall fear because of
 " the calves of Beth-Aven ; the high places of
 " Aven, the sin of Israel shall be destroyed : and
 " they shall say to the mountains, Cover us ; and
 " to the hills, Fall upon us." This is precisely the

Ver. 16. terror signified in the Vision : " And they said to the
 " mountains and rocks, Fall on us, and hide us
 " from the face of him that sitteth on the throne,
 " and from the wrath of the Lamb." Following

Univ. Hist.
 Roman.

the sense of the ancient Prophets, and transferring to the period before us what is implied by them, we are instructed, that the doom of the Empire is approaching, upon account of some nearly general prevailing perversion of the Gospel truth. S. Jerome has made a pathetic relation of the miseries of the time ; " The whole country, from Constanti-
 " nople to the Julian Alps, has been swimming in
 " blood these twenty years." He describes the Provinces from the Danube to Achaia, and from Thrace to Pannonia, wasted by Goths, Sarmatians, Huns, Quadians, " from whose avarice nothing escaped, and whose cruelty was exercised on every age and condition." The valour and consummate prudence of Theodocius at length restored the Roman affairs in the East, and, so long as he lived, upheld the falling Empire in the West, already shaken to the foundation by many rude

shocks

shocks, from enemies whose numbers seemed exhaustless.

CHAP.
VI.

The sixth seal, so far as we have proceeded with it hitherto, has treated of the determined fate of the Empire in the original seat, the West. John now leads to the concerns of the Church in the same period, by an allusion to the sixth day of dedication, the fifteenth of the month, and first of Tabernacles. We have in a former part spoken of this feast, and the due observation of it within the space of dedication.

C H A P. VII.

Ver. 1. " **A**FTER these things, I saw
" four Angels standing on the
" four corners of the earth, holding the
" four winds of the earth, that the wind
" should not blow on the earth, nor on the
" sea, nor on any tree.

CHAP.
VII.

Ver. 2. " And I saw another Angel ascending from the east, having the seal of the
" Living God; and he cried with a loud
" voice to the four Angels, to whom it was
" given to hurt the earth and the sea,

Ver. 3. " Saying, Hurt not the earth, neither the sea, nor the trees, till we have
" sealed the servants of our God in their
" foreheads."

After John had contemplated the related particulars belonging to the sixth seal, which intimated to

F

him

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him the divine wrath sent into the Empire, upon account of some great prevailing sin of the time, such in kind as gave occasion for the language of the ancient Prophets which he has assumed, namely, a deviation from the revealed truth of God, he cast his eyes as it were lower down on the same sheet, and beheld four Angels, who had gone out from the temple for the purpose of securing the servants of God in all quarters of the world, withholding the impending judgments, that they should not fall upon them who came up to worship at the visional feast. The four Angels are of the seven who stand before the throne, and execute the divine commands. To the four "it was given to hurt the earth and the sea." They had that service in commission. It may be conceived, that as soon as they had performed their first service under this seal, when "the Sun became black as sackcloth of hair, and the Moon became as blood," they entered upon the other charge of screening the servants of God in this season of calamity. Their stations, "at the four corners of the earth, holding the four winds," correspond to the keepers of the four gates of the temple, which were placed opposite to the four cardinal points of the heavens, opening to give the multitude entrance, on the signal from the Priests assembled in their Court. The other Angel, who was seen to ascend from the East, having the seal of the Living God, can be no other than the spiritual High Priest, from the attribute of knowing his own, on whom he should impress the seal; he agrees, in the allusion, to the temporal High

Jo. x. 14.

High Priest, entering by the east gate, prepared for the offices of the day, and ascending up the Moriah, on the heighth of which the temple was situated. "And he cried with a loud voice to the four Angels." In the morning service, when all things were prepared for the solemnities, the signal was given to open the gates by sound of trumpet: to this sound of trumpet the *loud voice* accords; but, in the spiritual temple it signified more, viz. a command as well to provide for the safety, as to admit all of every family and kindred of the earth, who were qualified to be numbered with the congregation of Israel. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." All of every national denomination, who bore green boughs, were protected and admitted; nor were the trees, the ensigns of their profession, injured, or the cause of detriment to those who carried them.

The first day of Tabernacles was celebrated by a general procession, in which the men bore branches of Palms, and other green trees, according to the command of Moses. The procession was composed of several distinct bodies of the tribes, bearing green boughs, and moving in an orderly manner, so as not to press upon, or incommode each other. The first column entered the Courts shouting Hosanna, and proceeded to the Court of the Priests, where they made the compass of the great Altar, waving their boughs, with repeated acclamations, or joyful attributions of salvation

Lev. xxiii.
40.

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to God. This religious service on their part performed, they retired by the gate opposite to that through which they entered, and gave place to the next succeeding body. There is no difficulty in conceiving the order and method of the whole, by which confusion, and an over-crowding of the Courts, was prevented. It is probable, Juda had the honour of preceding, because the royalty was in that tribe.

The spiritual High Priest has been seen to ascend to the temple as it were by the eastern gate. He has been heard to enjoin the four Angels to open to the multitude, and not to loose the winds to their prejudice, who come up from the earth or sea to worship, or to wither their green boughs, until they should be sealed in their foreheads. The sealed of Israel amounted to an hundred and forty-four thousand; twelve thousand of each tribe. These of right preceded the Profelytes. The twelve thousand of the tribe of Juda may be conceived to have led the procession, and to have first received the seal. Being Jews by nation, speaking in the manner of the allusion, it was not necessary to relate the form of their service: that was prescribed by the law, and they were bound to observe it. The spiritual High Priest is understood to be in his Court, whither these Israelites ascended, according to the formalities of the day, to receive the seal. Following the order in which John has placed the tribes, after Juda, Reuben next came forward, which was the eldest tribe: however, the priority in honour is given to Juda.

Such

Such is the outward form of the Vision in this part. In the interior sense, "the seal of the Living God" means the Divine Spirit, who came upon the Church by Our Lord: "The Holy Spirit of God, whereby ye are sealed unto the day of redemption." In the Vision it is, as if the servants of God and the Lamb, who embraced the Atonement on the tenth, were sealed, and made the property of God, on the fifteenth of the month; that is, on the next ensuing day of festival. Compare the visional representation with the words of S. Paul to the disciples at Ephesus: "In whom ye trusted after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

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Eph. iv. 30.

Eph. i. 13.

Ver. 9. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, kindreds, and tongues, stood before the throne and before the Lamb, clothed in white robes, and Palms in their hands; and cried with a loud voice, saying, Salvation to our God that sitteth on the throne, and to the Lamb."

Here an intelligible picture of the first day of Tabernacles is held forward, and is a confirmation of the intended allusion in circumstances, which seem to dismiss all reasonable doubt concerning it. "After" the chosen of Israel had accomplished their duty of the day, John saw the Proselytes, a multitude beyond the reach of man's account, distinguished by their nations and languages: he saw

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them, in bodies, enter into the Courts of the Priests, and stand "before the throne and before the Lamb." They were clothed in white raiment, were pure according to the figure of the law. It is said of them, a little lower down, "they had washed their robes, and made them white in the blood of the Lamb." They bore the branches of the Palm-tree, and made loud acclamations of Hosanna, that is, of "Salvation to our God and the Lamb *." To the attribution of Salvation, as belonging to God and the Lamb, the Angels before the throne, the figure of the Priests in their stations, reply, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

In the allusion to, as well as in the real purpose and effect of, the divine dispensation, all the kindreds of the earth, who trust in the promises of God, and embrace his means of mercy, are adopted into the family of the faithful Abraham. It was not necessary to specify the service of the chosen of Israel; it was apparent in the law: but in respect to the na-

* The acclamation, "Hosanna to the son of David," Matth. xxi. 9. was an attribution of salvation to him, the promised Messiah of the seed of David, by whom they expected *salvation*, or deliverance from a foreign power. The views of the people extended no farther at that time. Hosanna is derived from the Hebrew verb, *to save*. "Contracta est vox Hosanna ex simplicibus *וְהוֹשַׁנָּה*, id est, *serva quæso*, propter vulgatum ejus usum, sicut fufius explicatur in Talmud, Lib. de festo Tabernaculorum." Tremell. in Matt. cap. xxi. "Fuit vetus acclamationis formula." Beza.

tions,

tions, who before were aliens to the commonwealth of Israel, it was necessary to ascertain their adoption, and rightful admission into the spiritual temple. All the servants of God were sealed; of consequence the Palm-bearing multitude. John heard the number of the sealed, but recited only the amount of the chosen of Israel. The other accepted multitude exceeded the powers of human numeration: he heard, but could not communicate the number; "a multitude which no man could number."

The sealed of the tribes of Israel amounted to a number admitting account; those who assembled from the four corners of the earth, composed a multitude which could not be expressed by numbers. The true servants of God were collected from the four winds; they appear, as it were, collected and drawn out from the four great Churches, to which, at the time, all others of the world owed obedience. From Constantinople, chief of the North quarter; Alexandria of the South; Rome of the West; and Antioch of the East: from the precincts of these, the true Church general seems selected, who came up bearing Palms, intimating the feast of Tabernacles, which was instituted in memory of an unsettled abode in the barren and thirsty Wilderness, and of that rest which Joshua gave the people, when he led them into a fruitful and watered land. So of those it is said, "they shall hunger Ver. 16. no more, neither thirst any more; for the Lamb shall feed them, and lead them to living fountains of water."

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Ver. 14. " These are they which come out
 " of great tribulation, and have washed
 " their robes, and made them white in the
 " blood of the Lamb; therefore they are
 " before the throne of God, and serve him
 " day and night in the temple."

In conformity to the law, which required a washing of garments after approaching an unclean thing, these men, who were withdrawn from a polluted world, are said to have washed their robes, and made them white. They are escaped from the tribulations specified, under this seal, as fallen upon the erring societies of men, from which they were redeemed, and are sheltered in the spiritual temple, where they serve God " day and night;" from whence they shall be no more removed, until the Vision draws towards a conclusion. " In the blood of the Lamb," the great Lavatory in the spiritual temple, extending to all conditions of men, answering to, but of more enlarged use than, the Brazen Sea in the material temple. Through faith in a suffering Saviour, they were cleansed from their natural impurities, came up duly prepared to the feast, and were impressed with the Divine Spirit, who is the seal of the Living God.

In the preparation for this feast under the fifth seal, we have seen the Ministers of the Gospel, who had faced the storm of heathen persecution, collected under the great Altar. The indefinite number, who came up to celebrate the feast, may be considered as the flocks of, or adherents to, that faithful ministry represented by the Angels before the throne,

throne, who replied to the Hosanna of the Palm-bearing multitude. These two bodies, in their successions, are protected from a perverse world, in the spiritual temple, until the thirteenth day of the figurative dedication, when the final fortune of the sealed of God, who inhabit the Holy Places, will be laid open.

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Ecclesiastical history uniformly relates, that the heresy of Arius prevailed, and, in a manner, overspread the Empire in this period. The wild and impious errors of the Gnostics passed from Egypt into Spain, in the reign of Gratian, and for a time exceedingly disturbed the Church. An intelligent reader of the Revelation, will hardly fail to make hereon his own reflections, and to apply the sealing and separating, in this conjuncture of time, the servants of God and the Lamb, from the mass of men called Christian; and possibly may think he sees, in the afflictions of the Empire, the punishment of rash opinions eagerly embraced, and "the Lord's vengeance and controversy for Zion."

II. x.

C H A P. VIII.

Ver. 1. "AND when he had opened the

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"seventh seal, there was
"silence in heaven about the space of half
"an hour: and I saw the seven Angels,
"which stood before God, and to them
"were given seven trumpets."

Solomon celebrated the dedication of the temple through fourteen days. On whatever day of the week

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week he began, there must have intervened one Sabbath at the least, between the first day and the last. The accuracy with which the Vision is conducted, is discernible under this seal, as well as under the foregoing: they determine the openings of the seals to have been according to the progression of the days. The sixth seal has marked, beyond controversy, the fifteenth of the month, in the allusion to the feast of Tabernacles. The Vision began, and the first seal was opened, on the first day of the week, "the Lord's day." Following the order of the days, the seventh seal fell in with the seventh day, or weekly legal Sabbath.

The seventh seal was broken, "and there was silence in heaven about the space of half an hour;" a different state of the visionary heaven from what John had seen under the former seal. The Sun was then "black as sackcloth, the Moon became as blood," and the earth was shaken: here all is quiet and serene; no thunders, no earthquakes, no darkness of the heavens belonged to this seal; temporal judgment is restrained for the space, analogous to the legal Sabbath, in which execution of the law upon offenders was suspended for the day. Judgments have been seen immediately to precede this seal, and they will be seen immediately to follow it. Herein is a picture of the Sabbatic suspension; it is but a short space, agreeable to the short tranquillity of Empire, to which the seal is to be applied. Under this seal there is no revelation made of temporal affairs, according to the restrictions in the law, respecting the observation of the seventh day in an intermission

intermission of secular concerns. The seven Angels, who execute the divine commands, and will be found to minister in the following periods, "stood before the throne." Speaking in the manner of the law, they were not permitted to go abroad on that day; not even to punish a sinner.

We have spoken of the "silence in heaven," in the reference to Sabbatic rest. We are now come to the services of the temple proper to the Sabbath. "About the space of half an hour," may be applied to the time employed by the Priest in burning the incense, during which the assembly was prostrate in silent prayer.

Ver. 3. "And another Angel came, and
"stood at the Altar, having a golden cen-
"fer: and there was given him much in-
"cense, that he should offer it with the
"prayers of the Saints on the golden Altar,
"which stood before the throne; and the
"smoke of the incense, and the prayers of
"the Saints, ascended up before God, out
"of the Angel's hand."

It has been observed before, that golden censers, a mark of the superiority of the spiritual temple over the material, were used without distinction of days; each of the Elders had his "golden vial full of odours." The situation of the golden Altar, or Altar of incense, has been described as standing directly before the propitiatory, and to be seen in that position, when the second Vail was drawn up: there remains but to say, that on the Sabbaths more victims

CHAP. victims were slain, and more incense consumed;
VIII. than in the daily service.

The Angel whom John now saw portrayed, and who stood at the great Altar, where the fire continually burned, he names "another Angel," to distinguish him from the seven to whom trumpets were given. This was the seventh day of dedication, the second of the feast, and the Sabbath; a concurrence which rendered the service more solemn. In the picture, where the objects seemed to have life and motion, the High Priest is seen to approach the great Altar, having a golden censer in his hand; where receiving the quantity of incense proper to the occasion, named "much incense," he bore it, with fire taken from the great Altar, into the Holy Place, and fumed it on the golden Altar "before the throne." The action corresponded with the offices of the Priest whilst the temple remained. So soon as the people saw the smoke of the incense issue from the Sanctuary, they fell prostrate in prayer: "The smoke of the incense, and the prayers of the Saints, ascended up before God, out of the Angel's hand."

Ch. v. 8. The four-and-twenty Elders were said to have "golden vials full of odours, which are the prayers of the Saints." Observe, it was not said that the prayers of the Saints ascended up before God out of their hands. The Elders were the figure of the primitive ministry, to whom the formation of Litanies and direction of worship were committed. The services of the temple are often named by Lev. iv. 31. Moses "a sweet savour unto the Lord." The re-

liefs sent to Paul by the Philippians, he termed CHAP. VIII,
 “ an odour of a sweet smell, a sacrifice acceptable, Ph. iv. 18.
 well-pleasing to God.” The Elders were compe-
 tent to teach, and lead, in the way of faith and
 prayer: to this Angel alone, who is the “ one Me-
 diator between God and men,” it belonged to give 1 Tim. ii. 5.
 prayer effect, and send it up before God.

Ver. 5. “ And the Angel took the censer,
 “ and filled it with fire from the Altar, and
 “ cast it into the earth; and there were
 “ voices, and thunderings, and lightnings,
 “ and an earthquake: and the seven An-
 “ gels, which had the seven trumpets, pre-
 “ pared themselves to sound.”

The Angel appeared to follow the regulated
 practice of the Priest, who, when the incense was
 consumed, came forward from the Sanctuary to the
 great Altar, and took fire from thence, which he
 gave to the attending Levites to kindle the wood,
 prepared without the gates of the temple, for burn-
 ing the sin-offering proper to the second day of the
 feast of Tabernacles. But, as there is no repeated Lev. vi. 11,
12, 13.
 sacrifice for sin in the spiritual temple, the Angel
 was seen to take fire from the Altar; and having
 taken it, “ he cast it into the earth.” The effects
 of the fire explain the intention of the action. We
 have seen “ four Angels standing at the four cor-
 ners of the earth, holding the four winds.” They
 restrained the violence of the winds, that they
 should not offend the servants of God in going up
 to the visional feast, and in the celebration of the
 ensuing

CHAP. VIII. ensuing Sabbath. The Sabbath ended, and the sealed of God secured in the heavenly temple, the Angel cast the fire into (the four corners of) the earth, or, towards the four gates. The winds were loosed, and permitted to rage through six days of the next week, signified by the soundings of six of the seven trumpets. When the fire thrown from the censer had reached the earth, the signal was given, and the seven Angels prepared themselves to sound: the effects were "voices, and thunderings, and lightnings, and an earthquake." The Lamb, who alone was worthy, had now opened the seven seals, and revealed what was written *within* on each sheet separately. The seals broken, and the book unfolded for inspection, we may conceive it to be put into the hands of the seven Angels, as if to Priests of the common rank, who came by lot to minister on the seven ensuing days: each angel, furnished with his sheet, was *prepared* for the offices of his day, and to reveal the writing on the back side of the leaf committed to him.

A. D. 393. Before we leave this seventh seal, it is proper to look back on the state of the Empire in the short period of Sabbatic rest, signified by "silence about half an hour." We quitted Roman history at the murder of Valentinian the second. Eugenius usurped the Empire. Theodosius marched with his army into Italy, eager to revenge the treason practised against the last remaining branch of the family of his benefactor. Eugenius was defeated, and slain in the second year of his usurpation.

With

With this victory, and re-union of Empire, the Sabbatic rest began. Theodocius from thence enjoyed profound peace to his death, which fell upon the year next following his success in Italy. So true were the prophetic words, in the political sense, "silence for the space of about half an hour." The reigns of his sons were turbulent and unhappy, such as they are represented in the following period.

Ver. 7. "And the first Angel sounded, and
 "there followed hail and fire mingled with
 "blood, and they were cast upon the earth;
 "and the third part of the trees were burned
 "up, and the green grass was burned up."

In the morning service of the first day of the week, the first Angel was heard to sound his trumpet. The time referred to was, when the sacrifice was prepared for the fire, over which the officiating Priest was commanded to sound the silver trumpet. "And in your solemn days, and in the beginning of your months, ye shall blow with your trumpets over your burnt-offerings, that they may be to you a memorial before your God." It was a solemn day in the reference, the third of Tabernacles. On every day of the feast, sin or burnt offerings were commanded. Under the seventh seal, fire taken from the Altar, the emblem of divine displeasure, was cast into the earth. The effect was disorder in the natural world; tempests, an earthquake, and loud thunders. The representations on the backs of the several sheets to the fifth included, although predictive of a succession of great

Lev. xxiii.
36.

Deut. ix. 3.

CHAP.
VIII.

Plin. L. ii.
Cap. 56.

great events in the political world, are in themselves just pictures of what have arisen, and do arise, in a disturbed state of the earth and atmosphere. When the first Angel sounded, the sheet in his hand presented to the view a fall "of hail and fire mingled with blood;" a blended storm of lightning, hail, and bloody rain; meteoric appearances, warranted by ancient and modern observation, in times when the region of the air has been much distempered. We shall, as we proceed, apply the pictures as well to the natural as to the political world, in the hope to vindicate the consistency of design maintained in every part, and through the whole of this wonderful Volume. The metaphorical storm, in falling upon the earth, and in burning up a *third* part of the trees, portended the calamities of the Empire in the eastern third of the Roman world.

Theodocius, by his valour and conduct, restored the honour of the Empire: this almost momentary good fortune ended with him. He divided the Empire between his sons. Arcadius reigned at Constantinople: the western division was bequeathed to Honorius. Under these princes Aleric first entered, as an enemy, into the Roman provinces. This bold and enterprising Goth collected a numerous army on the banks of his native Danube, and penetrated into Greece, unmolested by the troops of Arcadius. He practised every species of barbarous devastation. Either the Emperor feared to encounter this desperate spoiler, or was betrayed by his minister. After the departure of Aleric from Greece, new troubles arose to Arcadius.

us. The junction of Gainas with Tribigild, who rebelled in Phrygia; the exactions of these confederates in Asia Minor; their attempts on the cities of Sardes and Constantinople; their passage into, and sanguinary ravages in Thrace; finally, the incursions of the Isaurians into Syria, shew together, that "hail, and fire mingled with blood," fell upon the eastern *third*, and visited every province thereof, in the unhappy reign of Arcadius, which consisted of twelve years from the death of Theodocius. In this period, "dreadful earthquakes were felt in most of the provinces of the East; and the sky appearing in a flame over the city of Constantinople, terrified the inhabitants, and the Emperor himself, to such a degree, that, abandoning the city, they retired to the fields. It was revealed, as S. Austin writes, to a pious person, that the city of Constantinople was on a certain day to be consumed by fire sent from heaven. When the day came, the above-mentioned phenomenon appeared over the city, but vanished some time after, leaving it unhurt; the inhabitants, who had given credit to the prediction, having, by a timely repentance, prevented the execution of the sentence pronounced against them." This, our Author says, was delivered in a sermon, preached by S. Austin, a few years after.

Univ. Hist.
Roman.

The descent of "hail, and fire mingled with blood," on the Eastern Empire, however heavy to be born, came not for the purpose of final consumption. Theodocius the second, yet a child, succeed-

CHAP.
VIII.

ed to Arcadius. The wise and just administration of Anthemius repaired the Roman losses on that side. The inauspicious reign of Arcadius coming between two more fortunate Emperors, together with the consequent prosperous state of the Greek Empire, taken under a general view, up to the appearance of Mahamed, has so marked the time for the descent of the metaphorical storm, that we see not how it can be mistaken. The second trumpet will bring forward the heavier doom pronounced on the western partition. In order to connect events, we shall now touch upon the principal occurrences in the West, to bring us up to the founding of the second Angel; according to what has been observed in the Introduction, and what the reader has by this time observed for himself, that the prophecy, in many parts, treats only of the great and leading circumstances, leaving to succeeding ages to set forth and explain whatever is intermediate to them.

A. D. 400.

Aleric, newly elected king of the Visigoths, invaded Italy. Notwithstanding the utmost efforts made by Honorius, by treaties or arms, he subdued the greater part, and supported himself in Italy to his death, that is, about ten years. The Allans, Vandals, and Suevians, forced into Gaul. The Romans in Britain revolted, and owned Constantine Emperor. He was acknowledged by the strangers in Gaul. Honorius, sinking under accumulated distresses, at length gave him the title of Cæsar, and admitted him to a partnership. Soon after, the Allans, Vandals, and Suevians, departed from Gaul, and settled in Spain. Aleric now sat down before

A. D. 410.

before Rome, became master of it, and gave it up to the ravages of the soldiery; giving them, in a manner, the plunder of the world, which ages of victory had amassed there. This superb metropolis was, through wanton barbarity, reduced to an heap of ruin. Whatever was consumable by hasty fires, perished in flames: whatever was more solid, fell before the efforts of ferocious rage. The Churches, and those who refuged in them, alone were spared. When the enemy retreated to divide the spoil, the consternation and misery of the surviving citizens surpassed description. It was upon this calamitous occasion that S. Augustine composed his famous treatise, *de civitate Dei*, as well to confute the prejudices of the remaining heathen, who attributed the misfortunes of the Empire to the abolition of the ancient worship, as for the consolation of Christian sufferers, "where, comparing an earthly city Pupin; " with the city of God, he asserts the infinite advantages of the latter; that, in the best condition of this life, men can be happy only through hope, " because here they cannot enjoy peace and perfect tranquillity."

Of the city
of God.

After a short stay in the neighbourhood of Rome, Aleric led his victorious troops into Calabria, intending to pass into Sicily. The wreck of his fleet prevented the execution of this project, and death soon after put an end to his other designs. The army elected Atulphus to the chief command, who, finding Italy exhausted, turned towards Gaul, and settled in the province of Narbonne Gaul.

A. D. 4124

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Honorius, shut up in the strong city of Ravenna, in unavailing anguish saw Italy, long the boast of the world, reduced in the greater part to a mere desert. He was necessitated to cede to the enemies of the Empire provinces he could not defend. The Burgundians were permitted to place themselves in the country which still bears their name; the Franks, under Pharamond, were allowed to pass the Rhine, and establish themselves in Thongria; Armoric Britain revolted, and formed a government independent on the Empire; Vallia, elected king of the Goths in Spain, from an enemy became the friend of Honorius, and was rewarded with Aquitain. Upon the death of Honorius, his son, Valentinian the third, was saluted Emperor. Italy, a part of Gaul, and Africa, still remained to the Empire; until Genseric was chosen king of those Vandals, who, as was said, quitted Gaul to settle in Spain; but now, grown weary of their situation, Genseric led them into Africa, and soon reduced to his obedience the Roman provinces in that quarter. Whilst the western affairs ran thus rapidly into ruin, Theodocius the second reigned in the East, and maintained the Empire on that side.

A. D. 423.

A. D. 428.

Valentinian, yet young, was unequal to the weight of government, nor did his riper years shew in him the capacity and steady courage necessary to guide the state in these tempestuous seasons. The conspiracies, sieges, and battles, that were practised, undertaken, and fought, are omitted, to leave room to speak of Atila, than whom a more determined enemy

my to the Roman name had not issued from the North. Atila, having made trial of his arms in the East, where Marcion reigned, and found their force, chose however a feebler opponent, and turned his face against Valentinian. He collected an army, in number almost incredible, of every denomination of Goths or Scythians, invaded Gaul by the way of the Rhine, defeated the Franks who opposed his passage, and entered on that side. His progress was signalized by superior cruelty. Ætius, the most experienced general of the age, hastened to oppose him. The Roman general was joined by the Visigoths of Narbonne Gaul, by the Franks, Burgundians, and Armorici, all of whom looked upon Atila as the common enemy of mankind. The armies met in battle near to Chalons; perhaps the most obstinately disputed of any recorded in history. The amount of the slain is said to have been two hundred and fifty thousand: a number surpassing belief, but in the excess, proving the contest to have been bloody in the extreme. Atila was too much weakened to advance, and Ætius in no fit condition to molest his retreat. The former retired to recruit his forces: the latter dismissed the confederates, and thinking the danger over, disbanded the army. So remiss was Valentinian, and so diligent was Atila, that he was with full numbers at the passes of the Venetian Alps by the beginning of the next year. The passes were unguarded, and he entered into Italy without obstruction. The cities of Venetia were laid in ruins: the inhabitants, such as were overtaken in their flight, put to

A. D. 451.

CHAP. the sword. From thence he advanced to Milain,
 VIII. which, together with Pavia, experienced the like
 dismal fortune. Valentinian, by his bad conduct,
 was unable to make any effectual effort; and, to
 save Italy from utter destruction, bought peace at
 the hands of his inhuman enemy, who repassed the
 Danube the same year.

M. D. 455. Valentinian was murdered at Rome, by the pro-
 curation of Maximus, who assumed the purple,
 and compelled the widow of Valentinian to a mar-
 riage with him, hoping by that means to shew some
 specious title to the Empire. She, lamenting the
 untimely fate of her late husband, and irritated by
 the restraint laid upon her, called Genseric with
 his Vandals from Africa, to revenge her double
 injury. Eager to glean Italy, he hastily obeyed.
 Maximus was slain; Rome was pillaged; the
 Churches, spared by Aleric, were plundered; the
 Empress with her daughters, and many Roman ci-
 tizens, led captives to Africa. Such was the redress
 afforded by this Barbarian.

Ver. 8. "And the second Angel sounded,
 and as it were a great mountain burning
 with fire was cast into the sea: and a
 third part of the sea became blood; and
 a third part of the creatures that were in
 the sea, and had life, died; and a third
 part of the ships were destroyed."

This trumpet accords to the fourth day of the
 feast, and ninth of dedication. The sheet in the
 hand of the second Angel was impressed with ano-

ther consequence of the disturbed elements, in the picture of an earthquake; "a great mountain," burning with internal fire, is overthrown in the violence of its explosion, and cast into the sea, with circumstances which might be supposed to attend in the reality of such an event: the waters reflected the dark red flame arising from the bituminous entrails of the mountain; "became blood:" the fishes were suffocated, and the ships destroyed. We might almost be induced to conclude, from a likeness of expression and effect, that the picture before us was in part taken from the description of that eruption of *Ætna*, recorded by *Diodorus the Sicilian*, which fell under the observation of the historian in the time of *Julius Cæsar*. He relates, "the eruption was so fierce, that the sea about *Lipara*, an island near to Sicily, by its fervent heat burned the ships, and killed all the fishes thereabout." In the prophetic diction, by the *sea* the western partition is to be understood; and by the destruction of a *third part*, this great ruin is known to fall in one of the thirds of the Roman world; expressing together the western third to be the scene of this action.

Ph. Transf.
vol. ii.
p. 336.

This terrific sheet foreshewed the fall of the Roman Empire in the West; "a mountain cast into the sea;" an event to which it is unavoidably to be applied, because *Jeremiah* long before, under the like image, predicted the loss of Empire to *Babylon* in the conquest made by *Cyrus*. "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth the earth; and I will stretch out my hand upon thee, and roll thee

Jer. li. 25.

CHAP. "down from the rocks, and make thee a burnt
VIII. "mountain."

Several Emperors succeeded to the throne after the murder of Valentinian, who fell generally, each by the hand of his immediate successor. We have seen by what hasty gradations the almost boundless dominion of Rome became circumscribed within her native Italy: not that Italy, strong in resources, and crowded with warlike inhabitants, from whence she went out for foreign conquest; but Italy desolated, her cities in ruins, and her villages wasted. Spain was possessed by Visigoths, Allans, and Suevians; Africa subdued by Vandals; Gaul divided between Franks, Burgundians, and Visigoths of Narbonne Gaul. In this diminished state of the Empire, the young Augustulus was raised to the throne. He fell before Odoacer the Goth, who stripped him of the imperial robe. In him the
A. D. 476. "mountain," before consumed by internal fire, was overthrown, and deluged in the sea, never to emerge again. The Western Empire ended five hundred and seven years after the victory at Actium, and one thousand two hundred and twenty-nine years from the foundation of Rome, according to the received chronology.

From thence forward the Eastern Empire stood alone. Zeno, who reigned at the time in Constantinople, claimed Italy, as devolved to him in right of Cæsar, where, without weighing the pretension of right, Odoacer maintained himself seventeen years. Theodoric the Ostrogoth, equally famous in his own nation and amongst the Eastern Romans,

Romans, for valour and princely virtues, was raised to the senatorial order at this time. Zeno, willing to remove a dangerous friend to a distance from his capital, ceded Italy by treaty to Theodoric, who established his title by a victory obtained over Odoacer, and ruled with justice and moderation. A. D. 493. He modestly declined the name of Emperor, contented with the stile of king of Italy. Here it was that the Roman imperial dominion really, and formally, ended in the West. Whatever powers have since arisen, have derived from conquest, and not from a successive claim, or right proper to the Cæsars, which was done away by treaty, and cession to Theodoric.

The kingdom of the Ostrogoths in Italy subsisted about sixty years. It was subdued by Narfes. Italy entire became a province to the Greek Empire. Justin the second changed the form of government. The governor, who bore the title of Exarch, had his residence at Ravenna. Rome was put under an inferior officer, named Duke of Rome. Italy remained in the condition of a province, until a great part was again lost by the invasion, and kingdom of the Lombards.

Ver. 10. " And the third Angel sounded,
 " and there fell a great star from heaven,
 " burning as it were a lamp; and it fell
 " upon a third part of the rivers, and upon
 " the fountains of waters: and the name
 " of the star is Wormwood; and a third
 " part of the waters became wormwood;
 " and

CHAP.
VIII.

"and many died of the waters, because
"they were made bitter."

The abundance of sulphureous, nitrous, and other vapour, which may be conceived to have ascended, in a case of the reality of such a concussion of the earth as is figured under the second trumpeter, will be thought equal to the production of terrifying meteors in the atmosphere. The "great star, burning as it were a lamp," gives the idea of that species of meteor, named by the Greeks *Lampadiaz*, and by the Latins *Fax*. It consisted of a ball of fire in motion, drawing a tail of smoky vapour; and in descending bore some resemblance to an inverted torch. Such an one Pliny relates to have passed at noon before the faces of the Romans, on the day Germanicus entertained the city with a show of gladiators. Another such is recorded to have come over the Adriatic Sea in the year 1676, to have crossed Italy, and fallen into the Tyrrhene Sea with a noise equal to the discharge of cannon. Whether, if the fiery meteor now mentioned, emitting a copious vitriolic acid from the burning sulphur in the composition, had fallen into sweet waters, would, by meeting with and uniting with the absorbent earth contained in the waters, have rendered them bitter; in like manner as the marine acid, joined with an alkaline earth, gives bitterness to sea-water; is left for determination to the learned in chemistry. Our attention is called to the figurative effect. Comets, and prodigies of this sort, were understood by the people to portend inclement seasons. The popular notion is maintained in the dreary

Pl. L. ii.
cap. 27.

Ph. Transf.
v. iv. p. 136.

dreary darkness, which will be found to prevail under the next following trumpet. It should be observed, on the matter of this meteor being named "a great star," the Hebrews by the word *Cocab* expressed not only the fixed stars, planets, and comets, but also any sudden stream of light that issued from the heavens. "We are told by a famous traveller, Mr. Thevenot, that the Syrian town *Gaucabe*, near Damascus, was so named by the people, because of the great light which appeared to Paul in this place." Park. Lex.

The last object of the Vision which has been considered, "the great mountain cast into the sea," distinctly represented the fall of imperial power in Rome. That time so marked, there is little danger of mistaking the period to be affixed to this trumpet. We are now to look into actions succeeding to that event, and transacted within the same limits; for this "great star" fell upon the rivers and fountains of water, viz. on the western side; and endeavour to draw from thence such of the occurrences in that division, as will best suit the picture viewed in all aspects. As the intention of the Vision in this part has been apparently mistaken, we shall explain it in a different, and, as we hope, satisfactory manner; a proceeding the more necessary, because it will turn out a material point gained towards the elucidation of a correspondent part of the subsequent Revelation.

The meteor seen to fall, was generated in a dis-tempered atmosphere; and, in falling, changed the wholesome waters to a deadly bitterness, "and many died

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died of the waters, because they were bitter." Let the figure be transferred to the thing intended, the political world in this period, and compare the agreement in appearance and effects. Gothic ignorance, and Gothic conquest, had proceeded with equal steps, and overspread the West. In the commotions of the times the emblematic meteor appeared, which, by acts and qualities, altered the salubrious waters, necessary to the support of life, to a fatal draught, of which many consented to partake.

Jo. v. 35.

Matt. v. 14.

Jude xii.

John the Baptist "was a burning and a shining light." The persecuted flock of Our Lord Jesus Christ are said to be "the light of the world;" a light to "shine before men:" they are likened to the great luminary in our system. On the other hand, those who had forsaken the truth, "and gone in the way of Cain, and run greedily after the error of Balaam," are described by "clouds carried about by winds; waves of the sea; wandering stars, to whom is reserved the blackness of darkness for ever." The wandering stars, from the metaphors wherewith they are joined, are known to signify meteors, which have no constant direction, flame for a time, consume, and are extinguished for ever. "The great star" did not emit a bright and uncontaminated radiance: it yielded a dull and heavy light; such as comes from a burning lamp, tinged and loaded by vapour.

Wormwood, and bitterness, are expressed by one and the same word in John's native language. It is sometimes used to denote affliction in general; often

often by Moses and the Prophets to signify neglect, and perversion of divine truth. The like manner of speech runs through the New Testament. The sinners of Israel were thus addressed by Amos, "Ye who turn judgment into wormwood, and leave off righteousness in the earth." Again by Isaiah, "who call evil good, and good evil; who put bitter for sweet, and sweet for bitter." It is used by Jeremiah in reprehension of Prophets, who spoke, as from God, things which God had not dictated. It was directed against the Prophets of Jerusalem in his time, who abused the prophetic character. He tells them, they shall be fed with the fruits of their deceptions: "I have seen also in the Prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies. Therefore, thus saith the Lord of Hosts concerning the Prophets; I will feed them with wormwood, and make them drink the water of gall; for from the Prophets of Jerusalem is profaneness gone forth into all the land." We believe, from the scriptural images adduced, the *great star* will be admitted to imply a teacher of errors, and the *bitter waters* the effect of the errors in those who received them.

Wormwood, as mentioned by John in this place, has been understood to point at the Arian doctrine, which is thought to have prevailed generally amongst the Goths, and that Theodoric in particular held the same; who is therefrom considered as the scope of this "great star." However the matter of his private opinion may have been, he governed equitably, and the Churches of Italy were secure

CHAP.

VIII.

Deut. xxxii.

18.

Acts viii.

23.

Am. v. 7.

If. v. 20.

Jer. xlii.

14, 15.

CHAP. secure under him; nor did he, that we know of, endeavour to spread his opinions, if such he entertained, or promote the favourers of them in the Churches. Italy enjoyed under his long reign a measure of peace, and just government, unknown for many ages. The regulation of the Church he left to Churchmen. Five Popes, who successively filled the chair in his time, were advanced by election, without his interference or controul. To the Synod, convened at Rome by his order, to judge in the affair of Symmachus, whose election was contested by the Anti-Pope Laurentius to the disturbance of the city, he declared, "it concerned the Synod to consider what they had to do; for his part, he would not interfere in ecclesiastical affairs, but only shew all due respect to the determination of the Bishops;" then required them to restore peace to the city. The concurrent testimonies of history vindicate Theodoric from having been a threatening meteor, or author of misfortune in Church or State.

Dupin.

The period consists of a century nearly, counting from the cession of Italy. In the time, there are found no political changes in the West, such as can admit the *bitter waters* to be applied to them with any shew of reason, or propriety of figure. The imperial power in Rome being fallen, and totally ceased in the visional representation of events, it agreed with the truth of prophecy to declare in this place, from what seed, and by what culture, the second great dominion should grow up in Rome, which the Prophet Daniel foretold should arise,

" and

“and be diverse from the first.” The seed is known to be doctrinal, from the scriptural figure of *bitter waters*; and the experience of men long before our days, has proved the diversity of kingdom to be in Episcopal form. If it be considered, that from the beginning of the term the Roman Church claimed a dominion over other Churches (very different from the mere honorary precedence allowed her a few years before, by the council at Chalcedon, in respect to the elder imperial city) as from a divine right, and from an authority affixed to, and inherent in her, which she laboured to establish, and at length attained to in the West, in the course of the period we are upon, little doubt will remain that she was the “great star,” signified by the text, burning with the dull and impure light of a meteor. The Ostrogoths of Italy were unlettered, and hardly Christian. The same may be said of the other swarms which came out from the North. They had every thing to learn but the arts of war. Their Churches were novices compared with the Roman. They called upon her for instruction: her advices at the first, assumed gradually the form of decrees; until, at the close of the sixth century, that is, at the end of the period, she had drawn to herself explication and decision on matters of doctrine, and judgment upon offenders.

Before Theodoric had concluded the war in Italy, the Emperor Zeno died. After him, Anastasius held the Empire. This prince openly protected the Eutichians and Arians. Pope Gelasius sent to him a letter of advice, to induce him to withdraw his

CHAP.
VIII.

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S. Sever.
Contin.

S. Sever.
Contin.

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his protection from men whose opinions had been condemned by the four great Councils. Although Gelasius was exempt from the authority of the Emperor, yet had he expected a master in Theodoric, who was a confirmed Arian in principle, it is probable he would have been cautious in what he wrote upon that subject. The compilers of the pontifical books have recorded this prince an Arian, for no other reason that we can see, but that he was an enemy to persecution upon any account: no more can be concluded from his difference with the Emperor Justin, whose zeal led to oppress those, whom his predecessor Anastasius had protected. The related instance of submission in Theodoric to the Synod at Rome, gives ground to suppose he was not refractory to the four general Councils. To leave this question, and return to our more proper purpose, we shall transcribe a part of the letter written by Gelasius, in which will be seen the pretensions of the Roman Church in the early part of this period. "The prince presides over political affairs; yet so as to be subject to the Ministers of the Gospel in holy things, and to submit to their judgments. While the Clergy pay obedience to political laws, it is fit that he (the Emperor) should not refuse those decrees, in divine things, which they ordain; and seeing this honour is due to the Ministers of the Church, the reason of things requires that the first honour should be paid to that Church, which *God himself in his word*, and the consent of Christians, have allowed to *preside over the whole order of the Priesthood.*"

"*Priesthood*." The fourth general Council, which sat at Chalcedon but a few years before, differed altogether, on the matter of presidency in the Roman Church, from this Prelate, who confidently asserted it to be extended over the Church universal, upon the authority of the word of God, and the consent of Christians. The Council had assigned to the Bishops of Rome a less extended jurisdiction than that which was conferred on the Patriarchs of Constantinople.

See Appendix II.

Ver. 12. "And the fourth Angel sounded, and a third part of the Sun was smitten, and a third part of the Moon, and a third part of the Stars: so that a third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The flaming meteor, which fell upon the waters under the preceding trumpet, was taken as a portent of the dreary darkness, which is here said to cover a third part of the heavens, in such a measure that the Sun, Moon, and Stars were obscured to one third part of the inhabitants of the earth. The heavenly bodies are the common scriptural emblems of kings and princes. An obscuration of them denotes a clouding of the glory of sovereigns. By an interposition of dense vapour "the day shone not for a third part of it." The influence of the natural daily light was intercepted in one of the three portions into which the earth was considered as divided; viz. in that portion where the meteor

H

fell,

CHAP. fell, which was the precursor of this darkness; that
VIII. is, Europe, or the western side.

The period run parallel with the eleventh day of dedication, and twentieth of the month; agreed likewise with the sixth of the feast of Tabernacles; and began, as we conceive, with the year 590. In that year Gregory the Great, or S. Gregory, ascended the papal chair at Rome. He was a Prelate in high estimation in the West, as his titles witness. He is said to have been the first who used the title of *servant of the servants of God*. He was modest in his language, but despotic in jurisdiction, which, in this age, the Bishops of Rome had centered in themselves. He has been long marked in his history by a current note upon his character; "he was inferior to his predecessors in the Papacy, and superior to his successors." Thus, without any such intention, he is set forth as a point, where some great change in Roman ecclesiastical affairs began. In the fifth year of his pontificate, the Council at Mafcon, in Gaul, by decree prohibited Archbishops to celebrate the Mass without the Pallium, which was in effect to subject their election to the confirmation of the Bishops of Rome. Gregory in his time sent the Pallium to many Dioceses; to Seville, Arles, Corinth, &c. that is, to Eastern and Western Bishops. According to his definition, "the Holy See only uses her power in the punishment of vice:" an explanation which comprehends all assignable jurisdiction, because no tribunal can proceed to judgment before a crime be alleged. He said, "thus all Bishops become subject to it the moment

Dupin.

moment they commit any fault ;" a principle which admitted all the extension he or his successors might please to give it. He held the reliques of Saints in a degree of veneration that amounted to folly ; particularly those of S. Peter and S. Paul, which, in his opinion, " were not to be approached without terror ;" and related to the Empress Constantia, who requested some such treasures from Rome, many legendary tales, which evince him to have been enslaved by a superstitious credulity. He forbade the removal of images from Churches. The Gregorian Liturgy, which directed the worship of Saints and Angels, was composed by him, or under his authority. " Certain new rites were introduced by him, for which he was blamed by his friends." A fuller account of Gregory, and of the innovations and dominion of the Roman Church, is reserved to the Appendix. With him, we think, the darkness arose, which overspread, and in time eclipsed the glory of the Sovereigns of the West, and which is yet but partially dispersed. We wish to have it kept in mind, that the third and fourth trumpets came in between the fall of the Western Empire, and the rise of Mahamed, which the fifth trumpet brings visionally forward. The " mountain cast into the sea " was too descriptive of the first of these events to be mistaken. The latter will be found as well certified, as any matter or thing can be in the figurative way of writing. The time, coming between the two events, was about an hundred and thirty-five years. The revolutions of kingdoms in the West, or successions of kings in the two periods, afford no objects that will correspond to the " great star,"

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star," or to the effect of rendering the waters bitter, in the sense of introducing the Arian error. Whatever the northern nations believed in the matter of religion, upon their entrance into the Empire, and particularly into Italy, they quickly assumed the modes and tenets of the Roman Church; which adhered to the decisions of the four great Councils, except in the article of her own dominancy. Gregory innovated in so many particulars of faith and worship, that the Roman Church appeared, from his pontificate, in a different garb from what it had worn before his elevation. It is of the former state of that Church we speak in respect of the conformity of the northern nations. The heavenly bodies, stars of heaven, in prophetic language, describe sovereigns and potentates: it would be contradictory and absurd to attribute to princes, as the cause, the darkness of the heavens; that is, a clouding of their own glory. With propriety, may be seen in the "great star," the rising power of the Church of Rome; in the "bitter waters," a spreading of her doctrines regarding her own divinely appointed supremacy, and single efficacy as the source and center of religion. We may see in the obscuration of "the third part of the Sun," &c. her ripened influence and controul over states and princes of the West, whom she long held in direct vassalage.

The prophecy has now conducted us to a change in the political world, singular in kind, and such as former ages afforded no example of. The place of this darkness, in the course of human events, is ascertained; but the effects are not specified: the specification

specification of the effects is reserved to the explanatory part, and will be found in the thirteenth Chapter, from the fourteenth Verse to the end. CHAP. VIII.

Ver. 13. " And I beheld, and heard an
 " Angel flying through the midst of heaven, saying with a loud voice, Woe, Woe,
 " Woe to the inhabitants of the earth, by
 " reason of the other voices of the trumpet
 " of the three Angels which are yet to
 " sound !"

The first trumpet foreshewed the affliction of the eastern regions, by a fall " of hail and fire mingled with blood." When the storm was stilled at the accession of Theodocius the second, the Eastern Empire continued not only to maintain the original boundaries, but even enlarged them under Justinian, by the conquest of the Vandal kingdom in Africa, and extending the limits beyond Greece into Italy. Upon the whole, the Empire may be considered as prosperous from the reign of Theodocius the second, to the latter years of Heraclius, comprehending a space of two hundred and twenty years, or thereabout. In the course of those years, the second, third, and fourth trumpets were heard to sound in the West, without materially affecting the Roman affairs in the East : now, an Angel is seen to proceed from the Holy Place into the Court of the Priests, and thrice to make proclamation of Woe, in which the inhabitants of the earth, or East, were appointed to bear the greater share. One Woe is assigned to each of three succeeding trumpets.

C H A P. IX.

CHAP.
IX.

Ver. 1. " **A**ND the fifth Angel found-
" ed, and I saw a Star fall
" from heaven unto the earth, and unto
" him was given the key of the bottomless
" pit: and he opened the bottomless pit;
" and there arose a smoke out of the pit,
" as the smoke of a great furnace; and the
" Sun and the Air were darkened by rea-
" son of the smoke of the pit: and there
" came out of the smoke Locusts-upon the
" earth; and to them was given power, as
" the Scorpions of the earth have power."

A distinct notion may be formed of this Star, by comparing the effects it is said to produce in the earth, with those known to belong to some species of meteor wherewith we are acquainted. "Unto him was given the key of the bottomless pit;" the Star in falling had force to open it. The expression indicates the naturally irresistible impulse with which it acted, in striking upon the earth, breaking up the rocky covering of the infernal cave. The smoke which arose from the stricken surface of the earth, is a common effect in nature when lightning is the agent. If we recollect the thick darkness which overspread the heavens when the fourth Angel sounded, we might then have apprehended it as a signal of lightnings and thunders soon to follow. The thunders will be heard when the next sheet is revealed.

revealed. We may conceive the bolt to issue from the impending western cloud, to fly eastward, and strike upon the covering of the infernal pit; to rift it; a sulphureous smoke to ascend; and legions of imprisoned spirits to escape, like Locusts, through the aperture: thus, without much effort of the imagination, we may have, as it were before our eyes, the sheet held up by the fifth Angel.

The verses relating to the fifth trumpet, considered together, shew, under expressive images, the first appearance of Mahamed; the armies and rapid conquests of that successful impostor, and the succeeding Caliphs. The degree of similitude observable between this meteor, and that of the third trumpet; each named a Star; the one falling upon the fresh waters, the other upon the earth; each producing a change of condition in the places whereon they fell respectively suitable: the sweet waters were rendered bitter, and the surface of the earth was broken: The degree of similitude in figure leads to a comparison of political effects; wherein we may probably rest in this conclusion, that usurpation, founded on a pretence of divine appointment, is common to both; that a Pontiff and Sovereign, a Prophet and Caliph, are nearly equal terms.

Arabia was noted from old time for the production of Locusts: from thence came those swarms that infested Egypt at the call of Moses. These animals deposit their eggs in autumn, in chinks and crevices of the earth caused by the summer heats, which are again closed by the winter, where-

CHAP. in the young brood is produced, and perfected by
IX. the returning spring. In that season they appear,

Plin. L. xi.

and sometimes in such multitudes, that they darken the air in their flight, and bring ruin on those tracts where they rest for food, by eating up the green corn, and every kind of tender vegetation. The picture shewed them rising, in an undistinguishable mass, with the smoke from the bottomless pit; not separately discernible until they settled on the earth.

"And there arose a smoke out of the pit, and the

"Sun and the Air were darkened; and there came

"out of the smoke Locusts upon the earth." Pliny

speaks of them as of a pest sent by the anger of the

gods: the grating noise they make in flight is no-

ticed by the same author. "And the sound of

"their wings was as the sound of chariots of many

"horses running to battle." The description of

the Locusts announced as well the native place, as

the multitude of the Arabian armies. The manner

of flight peculiar to those animals, denoted the ra-

pid progress of the Sarazens. The prohibition,

"Hurt not the grass, nor any green thing," viz. the

proper prey of these creatures, implied, they were

not sent into the Empire to bring on final ruin.

They were not commissioned to "kill," utterly to

make away, even those men who were not impres-

sed with the seal of God: they were permitted to

torment them "five months," the time Locusts are

usually abroad in one year. "Five months," in

prophetic reckoning, amount to one hundred and

fifty years, just the space in which the Sarazen ar-

mies were providentially directed to harass the

Empire.

Empire, " And their torment was as the torment
" of a Scorpion." The poison of the Scorpion is
painful in the extreme, but not mortal.

The Arabians were famous for horsemanship,
and for the use of the bow in war: " the shapes
" of the Locusts were like unto horses prepared for
" battle." The Arabians wore turbans, after the
manner of the Egyptians: " and on their heads
" were, as it were, crowns of gold." The Arabians,
from climate, and a wandering disposition, which
exposed them to the vicissitudes of weather, were
swarthy, " had the faces of men;" opposed to the
more delicate complexions of their women, who
lived retired in tents. This nation did not, like
others, poll their hair; they suffered it to fall at
length on their backs; " they had hair as the hair
" of women:" they trimmed the beard close, except
on the upper lip, which may be conceived to have
given an appearance of swelling, or thickness to the
part, and a fierceness of aspect, bearing some re-
semblance to the mouth of an enraged lion; " and
their teeth were as the teeth of lions." It is uncer-
tain whether Mahamed obtained this name in in-
fancy, or assumed it with the prophetic character.
The name, in the Arabian tongue, imports *the de-
sired*; a scriptural stile proper to him alone, who was
" the desire of all nations," and who brought
peace into the world. John imposed on him a
name more correspondent to his precepts and ac-
tions, *the destroyer*: " And they had a king over
" them, the Angel of the bottomless pit, whose
" name in the Hebrew tongue is Abaddon, but in
" the

CHAP. "the Greek tongue he hath his name Apollyon."
IX. Under such images, the leader of the Arabian armies, their multitude, and ferocious valour, are shewed to John.

A. D. 621.

At the age of fifty years, Mahamed proclaimed himself the messenger of Heaven, and began to publish his pretended inspirations. He was endowed by nature with the several talents requisite to the founder of a new religion; of that particularly of which he had formed the system; a strong understanding, a superior courage, a patient temper, and an insinuating address. He boasted an intercourse with the Angel Gabriel, by whom, as he alleged, the secrets of God were disclosed to him. His mission, as he explained it, was primarily directed to his kindred and countrymen, the Arabians. He opened his designs with caution, and pursued them with zeal. He argued with his hearers on their numerous errors and idolatries, and proposed to lead them back to the primæval religion of the Patriarch Abraham, the same which they inherited from their common father Ishmael. However captivating his discourse to a people vain to folly of their descent, and however seducing his indulgence to a concupiscent nation, the magistrates of Mecca expelled him their city. This circumstance in the Prophet's life is named by the Arabians, the Higya, or retreat. The love of novelties usual in unsettled minds, and the natural cast of the Arab tribes to a life of wandering and plunder, soon collected a crowd about the fugitive, who embraced his faith, and approved his maxims. From his disciples

ciples he formed his army ; by means of which, ag-
 ruated by an enthusiastic valour, he became posses-
 sed of the town of Medina, and of a considerable
 part of Arabia, in the fifth year of the Higyra. By
 a double usurpation, he then assumed the title of
 king, as he had before of Prophet. During all
 these transactions hitherto, the Emperor Heraclius
 had been engaged in the Persian war. That war,
 concluded to his honour and advantage, he dismiss-
 ed a large body of Arabian mercenaries, who had
 served with distinguished bravery in Persia, with-
 out pay, and in terms of contempt. In disgust
 they joined themselves to the standard of Maha-
 med. By this accession of force, he was enabled to
 reduce to his obedience his native city Mecca, and
 all Arabia acknowledged him. He forbade the fur-
 ther payment of tribute to the Emperor, and ad-
 vanced to the frontiers of Syria in the ninth year
 of the Higyra, the twenty-first of the reign of He-
 raclius, and of the Christian æra 630. According
 to the best accounts, this year was fatal to the Pro-
 phet. He died at Medina, at the age of sixty years,
 if the Arabian historians may be credited, who
 place his birth to the year 571. Abbubeker was
 acknowledged Caliph : the troops marched into
 Syria. It was then the Locusts became distinguish-
 able, and settled on the earth, or Eastern Empire.
 Syria, Palestine, and Egypt, were subdued in the
 space of six years ; Mesopotamia and Africa expe-
 rienced the like fortune. From Africa the passage
 was easy into Spain : the Sarazen arms were victo-
 rious on all sides. The first repulse they met with,

CHAP.

IX.

A. D. 636.

A. D. 630.

Univ. Hist.

Chevreau,

A. D. 730.

was

CHAP.

IX.

Read
Martel.

A. D. 780.

was at Tours, in France. Charles, by a signal victory, stopped their further progress in the West. They were driven much about the same time from Thrace and Cappadocia by the Emperor Leo. In their last attempt on Asia Minor they were defeated in Cilicia, by the forces of the Empress Irene. Their superior fortune ended here. From thenceforward they made no considerable impression on the remaining imperial provinces: the Sarazen power had ceased to be united; different states, and different interests, had arisen amongst them. Counting from the invasion of Syria, in the year 630, to the defeat in Cilicia in 780, there are just one hundred and fifty years, or the "five months" in which the Locusts were permitted "to hurt men." Within this space the infliction of the first proclaimed Woe was comprehended. Ver. 12. "One woe is passed; and, behold, there come two Woes more hereafter."

Ver. 13. "And the sixth Angel sounded, and I heard a voice from the four corners of the golden Altar which is before God, saying unto the sixth Angel which had the trumpet, Loose the four Angels which are bound in the great river Euphrates: and the four Angels were loosed, which were prepared for an hour, a day, a month, and a year, for to kill a third part of men."

Ver. 16. "And the number of the army of the horsemen were two hundred thousand"

“sand thousand; and I heard the number
“of them.”

CHAP.

IX.

The verses before us have in view a nation different from the Sarazens, and evidently another purpose. The Locusts were sent to *torment*, the four Angels to *slay* a third part of men; to overthrow the remaining third of the Roman world. The West and Africa had been long lost to the Empire, when the four Angels were first seen. The people of whom we are now to speak, were a canton or tribe of Scythians, who, leaving their ancient abodes in the regions about the mountains Caucasus, passed the Caspian Straits, and placed themselves in Armenia Major. From such beginnings arose the mighty power of the Turks, a name imposed and expressive of the wandering condition of the first emigrants. History knows little of them before this time. In speaking of the Sarazen kingdom, in the part immediately preceding, we have said it broke into several independent states under separate Sultans: Persia, Bagdad, Syria, Egypt, Spain. Near the period this part of the prophecy touches upon, the Sultan of Persia, in danger of being oppressed by the Sultan of Bagdad, procured a body of Turks to march to his aid. The Turkish leader conducted his troops with such address and fortune, that in the space of five years he subdued both Sultans; and, by a political conformity to the religion of Mahamed, he became the freely accepted sovereign of the two kingdoms. Tangripolix, for so this leader is sometimes named, divided his kingdom at his death. To Axan, his son, he gave Persia,

A. D. 844

A. D. 1030

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Persia, and the provinces eastward of the Euphrates. His nephew Cotlu-Mofes obtained the conquests westward of the river. The successors of the latter penetrated into Asia Minor, and made Iconium the capital city of their kingdom. In these times the threatened judgments fell upon the seven Asiatic Churches, in the extinction of some, and depression of what remained. Establishments by other bodies of Turks were founded within the ancient bounds of the Empire, and made in the whole four kingdoms, in Armenia, Moufful, Adep-
 A. D. 1143. po, and Iconium. This was the political state of Asia, when, at the beginning of the fourteenth century, a second inundation of Scythians bore down all before them, and levelled the former works of their countrymen. They united the four kingdoms, and raised up one sovereign over the whole. For this high office they made choice of Othman, prince of the Misan settlement, upon account of his superior ability in war: from him the descent of the Ottoman Emperors is counted. This was the power ordained for the utter subversion of the Eastern Roman Empire, and loosed for the purpose of
 A. D. 1304. saying "a third part of men." "And I heard a voice from the four corners of "the golden Altar." We can have no clear conception of one and the same voice proceeding, in the same instant of time, from four different points or places, such as the horns of the golden Altar. The difficulty is removed by understanding the words in the manner of John's expression in a former part, where he names the voice that called him
 him

him up to the spiritual temple, "the first voice;" that is, the same which spoke to him from the Tabernacle: he meant the same speaker, but at different times. Through the whole of the Vision of the temple in heaven, the second Vail is conceived as drawn up; the golden Altar seemed to stand before the Mercy-Seat, and here the place of the Angel, when he sounded, was at the great Altar. In this disposition of visional things, the voice, which came to the Angel from the golden Altar, came also from "before God." We may apprehend the voice to have been repeated, or the same speaker to have uttered his voice, so many times as there were Angels to be loosed, and the repetitions numbered by the horns of the Altar from whence the voice appeared to proceed. When the voice came first from the Altar, we can imagine the ministering Angel to have held up his sheet, and to have shewed one of the four Angels loosed from his bonds; and so of the others, as the command to unbind came out from the Holy Place. This easy solution agrees well with what we deem the Antitypes. The river Euphrates was the old boundary of the Empire, and here considered as such. The Turks could not enter into the Empire until the first Angel was loosed for conquest. The figure was realized when Tangripolix subdued Iberia, the first province of the Empire that fell under the power of the Turks. The second Angel was unbound when Cotlu-Moses penetrated into Asia Minor, reduced Lycaonia, and made Iconium the chief seat of his kingdom. The third Angel we take to be Othman, who conquered the greater part
of

CHAP. of Bythinia, and carried the war into Thrace. The
IX. fourth and last of the Angels who was set at liberty, was Mahamed the second, whose reign was distinguished by the capture of Constantinople, and final ruin of the Eastern Roman Empire.

Ver. 15. "And the four Angels were loosed, which were prepared for an hour, a day, a month, and a year, to slay the third part of men."

The word *prepared* (Chemissim) implies a provision of things necessary to the performance of a work in hand. Thus the seven Angels were *prepared* to minister on the seven days of the ensuing week, when each was furnished with his sheet of the opened book. When the business was war, it expressed men in arms, or an armed body of men. The four Angels were shewed in arms, as they were severally loosed, from the first to the last, for the space of "an hour, a day, a month, and a year;" a space, in prophetic reckoning, exceeding three hundred and ninety-one years by fifteen days. In this compass of years, counting from their first assault, they were destined to accomplish their work, "to slay a third part of men;" that is, to overturn the remaining third of the Roman Empire.

Ex. xiii. 18.

Tangripolix, after the reduction of Persia and Bagdad, turned his arms against the Arabians, but with loss on his side. His next enterprise was against Iberia, where the fortune of the war was balanced by the Roman general. It was not until the reign of Constantine Ducas that the Turks made any conquests within the limits of the Empire.

pire. This Emperor "rather chose to leave the
 "frontiers naked and unguarded, than to maintain
 "the necessary garrisons, which encouraged the
 Turks to extend their conquests on all sides." From his reign forwards there are no accounts of the appearance of an imperial army between the Euxine and the Caspian Seas. Constantine Ducas was raised to the throne in the year 1059. The imperfection of history does not permit us to ascertain the year with precision in which Iberia was rent from the Empire; but counting back from the capture of Constantinople, which fell upon the twenty-ninth of May, in the year 1453, the three hundred and ninety-one prophetic years, the first Angel is found to have been loosed in the third year of Constantine Ducas, that is, in the year 1062.

John saw the amazing influx of Tartars, or Scythians, who followed the steps of their countrymen into Asia Minor, of whom notice was taken when Othman was related to have been invested with the supreme command. The Angel may be conceived, as he shewed the picture of them, to have expressed their numbers; "and I heard the number of them." Othman, Amurat, Bajazet, Soliman, carried on a furious war in Thrace. These were the heads that breathed fire, bringing destruction wheresoever they turned their faces, and leaving ruin and death behind them in their progress; signified by the deadly poison of the serpent: "For their power is in their mouths, and in their tails; for their tails were like unto serpents, and had heads; and with them they do hurt."

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Univ. Hist.
Roman.

Ver. 17.

Ver.

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Ver. 20. " And the rest of the men which
 " were not killed by these plagues, yet
 " repented not of the works of their hands,
 " that they should not worship devils, and
 " idols of gold and silver, of brass, of stone,
 " and of wood; which neither can see, or
 " hear, or walk: neither repented they of
 " their murders, nor of their sorceries, nor
 " of their fornications, nor of their thefts."

It is presumed no doubt remains concerning the four Angels loosed, that they meant the kingdom and prosperous fortunes of the Turks. In that admission, "the rest of the men which were not killed by these plagues" can have no other scope than the remaining Christians of the Greek and Asiatic Churches who survived these destructive wars, and were suffered to subsist under Mahometan masters. The part of the Vision before us predicted that which is found to be true. The grievous afflictions which accompanied the change in government, civil and religious, have not wrought the salutary effect of turning the Eastern Churches from the vanities engrafted on their worship. John has expressed those vanities by the words of the ancient Prophets. That which our translation renders *devils*, should have been written *dæmons*; Saints and Angels worshipped as intercessors; the *Mahuzzim*, or protectors, which Daniel pointed out to be in honour in the Greek Church, precisely in the time his and this prophecy touch upon, and names " a God whom their fathers knew not." The Greeks still have the pictures of their Saints in high

high veneration, place them in Churches, and bow down before them ; and although they admit no images, yet as the Prophets named all false worship idolatry, which, according to Ezekiel, is a " setting up of idols in the heart," so John, by the words, inculcates that the Greeks generally shall remain unamended by the plagues of the four Angels : so much to the life, and truth of events, is the sheet of the sixth Angel. Idols are to be understood in the same manner as " sorceries, fornications, and thefts ;" a corrupted faith and moral, and a wide deviation from the way of the Gospel.

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C H A P. X.

Ver. 1. " **A**ND I saw another mighty
" Angel come down from

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" heaven, clothed with a cloud ; and a rainbow was on his head, and his face was as it were the Sun, and his feet as pillars of fire ; and he had in his hand a little book open ; and he set his right foot upon the sea, and his left foot upon the earth, and he cried with a loud voice, as when a lion roareth ; and when he cried, seven thunders uttered their voices."

We are not to conceive the time which John has employed in these relations to be the same in which the matters of the Visions passed before him. Their succession is understood to be quick,

CHAP. and almost momentary. The seven thunders are those
 X. which, in the natural order of things, might be expected soon to follow the lightning that fell upon the earth when the fifth Angel sounded. The sixth Angel has displayed his sheet, and shewed what was written thereon, concerning the introduction of the kingdom of the Turks into the place of the Christian Empire in Constantinople. This part refers to the service in the temple. It is the eighth day, and solemn assembly of the feast of Tabernacles, the thirteenth of dedication, the twenty-second of the month, and the *Hofanna Rabba*. We may understand that, as soon as the sixth Angel had held up his sheet to the view of the sealed multitude, of whom the congregation in the spiritual temple was composed, the High Priest, not pictured on the sheet, but as he appeared in the Tabernacle on the day of atonement, is seen to come out from the Holy Place according to the manner of the temporal High Priest, who, on this day, took from thence the book of the law, and read from it to the people. He is seen to enter into the Court of the Priests in the habit proper to the day, and with the tokens of his superior glory. If we may so say, the presence of Our Lord was real, as at the beginning of the Visions; not pourtrayed on the sheet of this sixth Angel, in the way the High Priest was figured when the sixth and seventh seals were opened. The reason of the difference is apparent: the Lamb himself broke the seven seals, and was present in the Courts during the first seven periods, for the purpose of opening the prophecy; the actions of the
 bas spiritual

spiritual High Priest, in the matters of the service of the temple, were properly delineated, because the Vision would have been confused, and unintelligible, had Our Lord appeared in two distinct offices in one and the same time.

The books of Moses were of old time divided into fifty-four Sections, answering to the Sabbaths of the Jewish year with the intercalated month. A portion of law, on every weekly Sabbath, was read in the temple. The practice of reading the law only continued to the middle of the Macedonian Empire in Asia. In the years wherein there was no intercalation, two Sections were read together for so many of the latter Sabbaths, as would cause the close of the year, and the complete reading of the law, to fall in together. The civil year began as near to the Autumnal Æquinox as the use of Lunar Months would permit. On this day of solemn assembly, the last Section for the year gone out was read by the High Priest, and then immediately he began the first Section for the year come in, that the reading of the law might make the circle of the year, without breach or pause, beginning from the point where it ended. The last Section began the 33d Chapter of Deuteronomy; the first Section with the first of Genesis. The year gone out concluded with the blessing pronounced by Moses on the sons of Israel; the year come in opened with the record of God the Creator. This significant ending and beginning in the reading of the law, was named *the feast of joy of the law*; an appellation

Ex. xviii.
16.

Buxtorf.

R. Eleazer.

Univ. Hist.
Jewish.

CHAP. suitable to the Hosanna Rabba, or the loud and
 X. multitudinous attributions of *Salvation to our God.*

The regulation of the temple service required the daily attendance of seven Priests in the Court, although but one, properly speaking, ministered, he who burned the incense in the Holy Place. They were named *Anarcholim* from their offices, viz. the making ready the sacred instruments. To them the seven Angels who bore the trumpets are likened. In the reference, we are to apprehend the temporal High Priest, whose vesture and mitre are expressed by a cloud and a rainbow, who in respect to his dignity is named "a mighty," and for distinction from the seven, "another Angel," come forward from the Sanctuary, "come down from heaven," bearing in his hand the book of the law, and prepared to read the Sections proper to the day, at the time the trumpet sounded over the sacrifice. The pontifical habit was composed of purple, blue, and scarlet, and not unaptly described by reflected light from a dense cloud. The open volume in his hand is said to be "a little book," because it contained no more than the writings of Moses, which were small in bulk compared with the whole of the sacred records. The trumpet ceased to sound; the sacrifice was laid upon the fire; the Sections were read in the time it was consuming. We should apprehend the area of the Court of Israel, where the people assembled, to have been lower than the Court of the Priests by five cubits, or seven feet and an half. Upon this account it was convenient,

ent, that the High Priest should be somewhat elevated above the floor of his Court as often as he had occasion to address the assembly, the better to be seen and heard. The copper bench used by Solomon for a like purpose, was of the highth of three cubits. Thus elevated, the High Priest might appear to be a beholder in the Eastern Court, as having his right foot on, or in the Brazen Sea, which, as he faced the East, was on his right side. His left foot, on the bench by which he was elevated, might seem as on the pavement of his Court, "the earth." The expression of the text is here considered only in the agreement it has to the appearances of things in the material temple. He was obliged to read with his strongest voice, so as to be heard by the multitude, which is intimated in the allusion by "he cried with a loud voice, as when a lion roareth." When the Sections were read, the acclamation of Hosanna resounded through the Courts, which, together with the songs of thanksgiving, accompanied by trumpets and various musical instruments, made up that fulness of praise signified by "the voices of seven thunders."

2 Chr. xxx.
27.

"And he set his right foot upon the sea, and
 "his left foot upon the earth; and he
 "cried with a loud voice, as when a lion
 "roareth."

When these words come to be considered in their prophetic sense, in order to ascertain the meaning, recourse is to be had to the ancient Prophets; and to their intention in the use of the like modes

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Joel iii. 1.
16.

Jer. xxv.
30, 31.

Park. Lex.

of expression. It appears, from what follows of this Chapter, that the Revelation draws towards the period which the Prophets named "the last days, or time of the end." Joel had this period distinctly in view, inasmuch as regarded his own people:

"For behold in those days, and in that time, when I shall bring again the captivity of Juda and Israel, the Lord shall roar out of Zion, and utter his voice from Jerusalem; the heavens and the earth shall shake." Jeremiah spoke of the

same event in nearly the same words: "The Lord shall roar from on high, and utter his voice from his holy habitation: he shall give a shout; a noise shall come to the ends of the earth; for the Lord hath a controversy with the nations." It

should be observed that the word rendered *roar* in our version, signifies to *roar as a lion*. The spiritual High Priest, in setting his feet upon the sea and upon the earth, intimated effects to be produced by the seven thunders, which should be general in the West and East: in John's form of speech, the known world. The words, *as when a lion roar-eth*, imply the events predicted by the ancient Prophets under the same figure. The spiritual temple is the same as the *Zion* of the one Prophet, and as the *holy habitation* of the other, from whence the Lord shall utter his voice. The shaking of the heavens and of the earth, the noise to the ends of the earth, and the seven thunders, are one and the same in prophetic sense.

Ver.

Ver. 4. "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not."

The intention is apparently to mark the time, viz. the last days; and not to specify, in this place, events which belong to those days. It seems as if the voice had said, Write not the things that come under the seven thunders; let them remain *sealed*, undeclared for the present: the Vision must soon close, as you will hear in a moment hence proclaimed by the spiritual High Priest; and there are other matters to be revealed, which must not be omitted, between this and the next trumpet. As for the thunders, which it is not now convenient for you to disclose, they will be found set forth at large in the open book which shall be given to you; for know, "you are to prophesy again before many peoples, and nations;" then you will have space and liberty to make a full disclosure of them.

The great variety of matters signified by the seven thunders, will be found severally and distinctly explained by that part of the *open book*, which is contained in the fourteenth Chapter down to the nineteenth included; where, after the recital of temporal judgment, the worship of the Hosanna Rabba is resumed, and expressed by "Alleluia; *Salvation*, and glory, and honour, and power unto the Lord our God." And here it may be proper to observe, as we have omitted to take notice of it before,

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Jo. vii. 37.

before, that in placing the Hosanna Rabba to the eighth and last day of the feast of Tabernacles, we do but follow the more learned Christian writers. The Talmudists, and later Jews, indeed hold it to have been the seventh of the feast; but, for what we can see, erroneously. The name, Great Hosanna, seems properly to belong to the most solemn day of the feast, which was undoubtedly, and upon the best authority, the eighth. "In the last day, that great day of the feast." That *great* day, in the dialect spoken at Jerusalem in John's age, was *ze jom rabba*, and appears to be the same day which was distinguished from the others of the feast by the appellation of *Hosanna Rabba*, or *Great Hosanna*.

Ver. 5. "And the Angel which I saw stand
" upon the sea, and upon the earth, lifted
" up his hand to heaven, and swore by him
" that liveth for ever and ever, that there
" should be time no longer; but that in the
" days of the voice of the seventh Angel,
" when he shall begin to sound, the mystery of God shall be finished, as he hath
" declared to his servants the Prophets."

To proceed in the order of the allusion. The High Priest having read the stated Sections, and joined in the anthems of praise, the service of the temple ended for the day. He is seen to raise up his hand towards heaven, a gesture proper to turn the attention of the people on him, whom he informs, "there should be time no longer;" viz. the obligation of the feast was performed, they were at liberty

liberty to break up their booths, and return to their dwellings; and further, that with the service of the morrow, "when the seventh Angel shall begin to sound," the dedication should be finished, that the temple should be cleansed and sanctified, and all the typical formalities, in this sense "the mystery of God," performed; according to the proclamation, of the king with the counsel of the Priests, of fourteen days of festival; of which is understood "as he hath declared to his servants the Prophets," or the Priests acting under the authority of the king.

In the line of prophecy the verse contains the most important information. John is instructed how to apply the whole series of the Visions, and made to understand the point wherein they end. The mystical High Priest spoke after the manner, and to the same purpose with the Angel, who informed Daniel of the measures of time comprehending the wonderful succession of temporal changes which had been laid open to the Prophet. John understood the sounding of the seventh Angel to be the point wherein the several prophetic times of Daniel shall meet; that they reach no further; "there shall be time no longer;" that the kingdom of the Saints of the most High shall then be established; the mystery of God's providential dealing with mankind cleared up; the dispersion of Juda and Israel accomplished; and the long promised return of the twelve tribes take place in the same period with the perfected cleansing and opening of the spiritual

CHAP. spiritual temple, that is, the Church universal of
X. Our Lord Jesus Christ.

Ver. 8. " And the voice which I heard from
 " heaven spake unto me again, saying, Go,
 " take the little book which is open in
 " the hand of the Angel which standeth
 " upon the sea and upon the earth. And I
 " went unto the Angel, and he said unto
 " me, Take it, and eat it up; and I took the
 " little book out of the Angel's hand, and
 " ate it up; and it was in my mouth as
 " sweet as honey; and as soon as I had
 " eaten it, my belly was bitter. And he said
 " unto me, Thou must prophesy again be-
 " fore many peoples, nations, tongues, and
 " kings."

In the allusion to the material temple, the service is understood to be over for the day, and the assembly retired after the proclamation made by the High Priest. The transactions, in the interval between the dismissal of the congregation and the sounding of the seventh trumpet on the morrow, have no reference to the dedication, or other sacred offices; because in those hours the Courts of the temple were empty. We have spoken hitherto of the " little book " in no other way than of allusion to that which the High Priest bore in his hand, when he read to the people. It is hereafter to be considered in itself, abstractedly from legal relations. The purport of it will be set forth in the subsequent

subsequent Revelations. It differed from the first book, which was sealed with seven seals, in respect of being open, and often in the place of action. The matters treated of in it are many of them such as could not consistently be represented in the spiritual temple, into which nothing impure could find admission. John is directed, after the manner of the command given to Ezekiel, to take the book from the hand of the Angel, "to eat it;" that is, to read it, to reflect upon it, and fully to possess himself of the meaning couched in it. His obedience, in the first instance, was pleasant as honey to the taste; there was an high distinction conferred upon him in the character of Prophet: but when he had digested and come to apprehend the matter of the book, and saw the many miseries which human pride, and other bad passions, should let loose upon the world, his sorrows were bitter. The Angel called him off from the rising sad reflections, and informed him, that as soon as the Vision before him was brought to a conclusion, he must prepare "to prophesy again," must again retrace the same prophetic line, in the way of the book delivered to him open for that purpose; but, previous to the execution of this other commission, the business of the spiritual temple must be finished in every part. Upon this account he is furnished with a measuring-rod to take the dimensions of the temple, and the Court of the Altar, or Priests; and to certify himself of the number that worship therein. From thence occasion is taken to give a more strict account of the worshippers, the hundred and forty-

four

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four thousand of the circumcision, and the Palm-bearing multitude, who had but just before celebrated the last, that great day of Tabernacles. Of the conduct, and fortune in the world, of the Worshippers, nothing has been said from the sixth seal up to the part we are now to enter upon. It seems therefore as if the Angel had employed the hours of silence in the temple, in a relation of the fortunes of the Worshippers, which the allusive series of the Vision did not conveniently admit in their place and time; but yet were necessary to be communicated before the seventh Angel should sound his trumpet.

C H A P. XI.

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Ver. 1. " **A**ND there was given unto me
" a reed like unto a rod;
" and the Angel stood, saying, Rise, and
" measure the temple of God, and the
" Altar, and them that worship therein:

Ver. 2. " But the Court, which is without
" the temple, leave out; for it is given to
" the Gentiles, and the holy city shall they
" tread under foot forty and two months.

Ver. 3. " And I will give power unto my
" two Witnesses; and they shall prophesy a
" thousand two hundred and threescore
" days, clothed in sackcloth."

The reader, we believe, will see that the second

Verse is a restraining clause upon the command to measure ; and forms what in writing is named a parenthesis : that the sense runs unbroken from the first Verse into the third ; “ Measure the temple and Altar, and them that worship therein; and I will give power unto my two Witnesses, and they shall prophesy, &c.” It is the connexion between the Worshippers and the Witnesses which we wish to be noticed in this place.

That all things in the Holy Places might appear to be duly regulated, respecting the places themselves, and the persons admitted into them, John was commanded by, and under the inspection of, this mighty Angel, to measure the temple and Altar, and to estimate the number that worshipped therein ; to the end that no deficiency or scantiness of space may be supposed in the mystical temple, as well for those who had already entered, as for the vastly greater concourse that shall enter when the mystery of God shall become perceptible to all, and finished by the founding of the seventh Angel. We have just now said, the Worshippers are the hundred and forty-four thousand of the circumcision, and the Palm-bearing multitude, who came up to keep the feast, and attributed salvation to God and the Lamb. They are plainly distinguished into two bodies of men, which is as much as need be spoken of them in this place. The act of measuring the temple reminds us of a familiar part in Ezekiel. This Prophet had long before gone over much of the ground which John has been upon, and treated of the affairs of his nation from
from

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Ez. xlii.
25, 26.

from the captivity at Babylon to the building up of the third, or glorious temple, of which he has recorded the measures; a point of time that coincides with the kingdom of the Saints of the most High, spoken of by Daniel, and with the seventh trumpet of this Vision. Ezekiel, it is remarkable, has appointed "seven days, and seven days," for the dedication of the third temple, after the manner of Solomon, and according to the allusion of the mystical temple opened before John. Ezekiel's description of his temple, and the general return of his nation, relate to the best times, and fulness of the Church of God. The afflictions of Israel shall have ceased in that day. John's dedication is conducted through the seasons of trial, in which the flock of Christ is exercised: his will end where the dedication of Ezekiel's temple shall begin. Under such considerations, we cannot wonder that the pure religion, understood by the outward Courts and Holy City, shall be trodden under foot by Gentiles, and set at nought, forty and two months; a term equal to one thousand two hundred and sixty years. At the end of these years Ezekiel's temple shall be reared up, and "the mystery of God, declared to his servants the Prophets, finished."

The city and temple, in a predictive sense, have no respect to Heathen Roman, or Mahometan defilements, in the treading under foot for the space of forty and two months; or at all to local situation. Unholy powers, of whatever denomination, who shall usurp, or have usurped, dominion and legislation within the precincts of God's peculiar property,

property, seem intended by the description *Gentiles*. The Gentiles however are restrained to the Holy City and outward Courts, and are not permitted to break into the Court of the Priests and Sanctuary, or to kill those who worship therein, till towards the conclusion of the assigned term, when malignants shall perpetrate the last permitted violence on the servants of God. The Locusts, which issued under the fifth trumpet, had no power given them to torment the men who had the seal of God on their foreheads; from whence we infer that they were sheltered in the Holy Places before the fifth Angel was called upon to sound; that is, when the figurative darkness had obscured the heavens, at the sound of the fourth trumpet.

The material temple, and Court of the Altar, were of small extent compared with the outward Courts: in some such proportion, we may suppose, as the Jewish priesthood bore to the Jewish people; or, as the Jewish people to the surrounding idolatrous nations. But what comes up to our purpose is, in the spiritual temple they were, as the true Church of Jesus Christ to the aggregate body of professional Christians. From which may be understood the things intended by the temple and outward Courts, and under what description they come who have gained possession of either.

Ver. 3. "And I will give power unto my
"two Witnesses, and they shall prophesy
"a thousand two hundred and threescore
"days, clothed in sackcloth."

K

Before

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XI.

Before we pretend to explain whom they are who are named Witnesses, we premise that they are introduced with a connexion to what goes before; and not with the abruptness generally understood, as if new beings or things were called up, with whom we have no acquaintance, and of whom no previous mention has been made. This mistake, at setting out, has been the cause that Commentators have not been able to point out the agents, signified by the Witnesses, with such precision as to leave the application free from uncertainty; especially in a continuing action, running through many centuries into our own times; an action hitherto plainly unfinished. The prophetic relation exhibits the Witnesses as beings or things permanent through the whole term of one thousand two hundred and sixty years. They are named "my two Witnesses," respecting the speaker, the spiritual High Priest. They prophesy in sackcloth, or in affliction of mind; and are defended from an adverse world, for the season of witness, by the protecting hand of God. When they shall have finished their testimony, the Arch-enemy and his instruments shall be permitted "to make war against them, to overcome them, and kill them." Their dead bodies shall lie exposed in the street of the great city, "where also Our Lord was crucified," for the space of three days and an half. The nations, the Gentiles who tread down the outward Courts, shall rejoice over them, and mutually send gifts in token of fellowship, and of exultation in the event; because they shall deem themselves freed,
by

by the deaths of the Witnesses, from the unceasing denunciation of judgment during their office. After three days and an half of seeming final dissolution, the spirit of life from God shall again enter into the Witnesses, and they shall rise with more than former strength, to the surprise and utter confusion of their enemies.

Such is the relation made of the temporary state of the Witnesses, through all the untoward occurrences, which shall come upon them in the long course of their testimony. The relation is surely of persons in a regular succession, or of things permanent through the term. It is understood, that the preaching of the Witnesses is the same in time with the treading under foot of the Holy City and outward Courts by Gentiles; the terms given to each event, reduced to years, being the same; the place of action the same; and the same conclusion in respect to time, viz. the resurrection of the Witnesses, and the destruction of the Gentiles. If it can be ascertained when the outward Courts were first trodden down by those named Gentiles; or that which is equal, when an unholy dominant power first usurped upon what is understood by the Holy City, and obstructed the avenues leading to the spiritual temple; then will also be ascertained the time when the Witnesses began to prophesy in sackcloth, and the servants of God to put on the habit of mourners.

Some Commentators have considered the several preachers of reformation, who have appeared in the West, to be intended by the Witnesses. Yet, if

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the ages wherein the more signal men of that name flourished be compared with the uninterrupted office of the Witnesses, which became current with an assumed dominion in the Christian Church, the likeness will be seen to hold but in a few particulars. It is needless to say, that in a matter of this sort, facts which are of notoriety are only to be admitted, without allowance made for what *may* have been, so long as it is unknown. An open, constant, and active opposition through the term of witness, if such was to be found, might avail in deciding the question; but there are no records of the kind. The Commentators, now mentioned, are right in placing the scene of action in the West, because in that quarter alone is found a pretended claim to a rightful successive authority and dominion in the Christian Church, or "Holy City." Europe had slept in lethargic ignorance for the long space of six centuries, when some dawn of light arose with the

A.D. 1160. Vaudois, after named Albigenes. They were

1233. finally crushed in the following century, by the missionaries of a Croisade and an Inquisition. Wickliff, in England, preached, and was condemned in the middle of the fourteenth century. The Bohemian Church sprang from his writings, which spread into Germany. John Huss, and Jerome of Prague,

A.D. 1415. were condemned by the council convened at Constance, with circumstances of prevarication that entail no credit on the candour of the Bishops assembled, and that noted decision, "faith given is not to be observed with heretics," by which the Emperor became absolved from the safe conduct and the

faith

faith he had given, upon the credit of which Huss and Jerome appeared, and pleaded before the council. The sufferers met death with the serenity and fortitude of primitive martyrs. Martin Luther next entered upon his successful labours. The unwearied zeal of this Reformer, the avidity with which his doctrine was received, the consequent ecclesiastical changes in several parts of Europe, are well known; at the same time this very knowledge forbids, with a clear voice, to apply the events so, as if they specified the persons of the Witnesses. The reformed Churches of England, Holland, Geneva, Denmark, Sweden, have long laid aside their sackcloth. The attentive part of mankind may see with certainty, that no such excessive vengeance hath yet overtaken the Witnesses, whatsoever they are, as is intimated by their extinction during three years and an half; nor are the adversaries of Christ and his Church punished in such a manner as to certify, "the second Woe is passed;" which Woe will be found, in proceeding, to be an immediate consequence on the resuscitation of the Witnesses.

Other Commentators have supposed the Old and New Testaments to have been signified by the Witnesses; but in what sense, or by what bold figure, they can be said to be slain, rise from the dead, and ascend into heaven, is not easy to explain. An author of very great name understood the Churches of Philadelphia and Smyrna, two of the Asian Churches, to have been intended; "because they" "were in a state of persecution and tribulation, and" "the only two of the seven that were in such a

CHAP. "state; and so, their candlesticks were fit to re-
 XI. "present the Churches in affliction, &c." These
 two opinions have been little attended to.

If a serious reader can content himself with the explanations now recited of this interesting part of prophecy, and admit such marked types to intend no more than events common in human policies, such as the deaths of them who decry or resist an established power; events that do not fill the measure of the drawing, nor such as can be wrought up to a general similitude; it may be thought reprehensible, because unnecessary, to offer at another solution. But, if he wishes to see some continuing action, adequate in duration, corresponding to the types, and leading to a conclusion similar to what is related of them, as far as may be understood of things yet to come, and consistent with the subsequent parts of the Revelation; in such a case he will not regret, as time lost, the moments expended in pursuing a different line of inquiry.

Ver. 3, 4. "And I will give power unto my
 "two Witnesses, and they shall prophesy a
 "thousand two hundred and threescore
 "days, clothed in sackcloth. These are the
 "two Olive-trees, and the two Candlesticks,
 "standing before the God of the earth."

We have seen the sealed servants of the circumcision, and the other multitude bearing palms, "them who are before God, and serve him day and night in the temple." They are the same with the Worshipers in the temple, and at the
 Altar,

Altar, which John had just then measured, and who are enclosed, and confined by Gentiles, that have possessed themselves of the Holy City and outward Courts. By Gentiles may be understood those, whatever be their professional name, who, not being circumcised in heart, and pure according to the figure of the law, could of no right enter into the Courts, and are therefore invaders, or usurpers; "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart." We have already spoken of the connexion of the third Verse to the first: "*And* I will give power unto my two Witnesses." They were named Worshipers in the former Verse, here Witnesses; they were made known to John under a title of office in this place, because they had it in command to testify against a perverted world, for just so many days as the Gentiles were permitted to tread the outward Courts.

"These are the two Olive-trees, and the two Candlesticks, standing before the God of the earth." The servants of God, in allusion to the customs and opinions of the Hebrews, are distinguished into two sorts, or families of men; the seed of Abraham, and the converted from the nations. These were entitled exclusively to partake of the Altar. The two bodies are to be found in the two Churches, the Mosaic and the Christian. They are named Witnesses, because, in the law, the witness of two, agreeing in the same testimony, determined a mat-

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ter in dispute. They continue two, and distinct, through the years of Witness, although they agree in the same testimony, touching the divine purpose of grace and favour to man.

Olive trees yielding oil, are the known emblems of divine light and support: they are placed near to the Candlesticks to supply their unextinguishable light. The Candlesticks can be no otherwise explained than of two Churches, without deviating from the rule of interpretation before given by John. "Standing before the God of the earth," hereby distinguished from every other mode of worship, invented or received by erring man from the foundation of the world.

The two Churches, as of peculiar right, appropriate the emblems, being derived from his immediate appointment, "standing before the God of 'the earth ;'" an extensive expression, which seems not to suit exclusively any national or particular Church, in the great family of Our Lord Jesus Christ.

Zeck. iv.
2, 3.

When Zerubabel, at the partial return from Babylon, undertook to rebuild the temple, the Prophet Zechariah had a Vision similar to this before us, assuring him and the people, who were oppressed by fear, of the happy success of Zerubabel and Joshua the High Priest, in a re-edification of the temple, and a restoration of the ritual service. A difference in the Visions is remarkable in this one particular: Zechariah saw but one Candlestick, like to that dedicated by Moses. When Zechariah prophesied there was but *one* Candlestick: when

when John received the Revelation there were CHAP.
two. XI.

This species of witness is no new idea communicated to John; it is found to be a transcript from an old copy. Isaiah, many ages before, delivered his thoughts in a like manner. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. New things do I declare; before they spring up I tell you of them." Having foretold concerning Christ and his Church, in the conversion of the Gentiles, he proceeded in the next Chapter to promise the preservation of Israel in dispersions and dangers, and then declared, "Ye are my Witnesses, saith the Lord, and my servant whom I have chosen. I have declared and saved; therefore, ye are my Witnesses, that I am God." Isaiah spoke of things to come as present, and pronounced the witness to the foreknowledge and mercies of God to be in Israel, and in that chosen, *elect*, servant whom he had just then described.

We do not pretend to treat of the Witnesses abstractedly from the great bodies of the Churches to which they outwardly belong, or to draw a dividing line between them and those of their denomination. However, we shall endeavour to render manifest, that the Churches wherein they exist, or, more properly, whereof they constitute the vital part, do testify conformably to what John has recorded of them.

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XI.Rom. xi.
25. 26.

The Christian Church contains one Witness, and the Mosaic, hitherto preserved by a wonderful providence, the other. It is true of the latter, her Priesthood is abolished, her ritual decayed, her members, wherever scattered, bending under merited judgment. Her condition may seem to speak against her, until the matter be well weighed, whether, being the predicted consequence of the defection of her people, she be not thereby constituted a sure Witness through her whole time. Such objections as lie against the Mosaic Church as a Witness, equally lie against all prophecies fulfilled by their proper events. They cease to act as notices; but can never cease to vindicate the foreknowledge, the power, and mercy of God. S. Paul informed the Romans, "I would not have you ignorant of this mystery, that blindness in part is " happened to Israel, until the fulness of the Gentiles be come in; and so Israel shall be saved." Israel is now under chastisement, but not finally rejected. The Mosaic Church, being of divine institution, can never totally fail; her moral precepts, her attestations, her sure predictions, and divine record, must remain as long as the material world shall subsist. She may indeed, one day, fall in and unite with her offspring the Christian Church, by withdrawing types, and substituting realities, when that blindness is removed of which S. Paul has spoken. In her continuing chastisement she gives continual evidence. The law was competent to the purpose in the giving of it; it kept the way to the

the tree of life. The blindness of later Jews cannot with justice be charged to the insufficiency of the law; they rested in the way, and did not reach the end it led to. "The law was holy, and "the commandment holy, just, and good." What the law could not do, in that it was weak through the flesh, was perfected in the advent of Jesus Christ, "that the righteousness of the law might be "fulfilled in us." The law was righteous in precept, sure in promises, rich in information, powerful in correction; professing to act upon human reason, and to convince by undeniable attestations of the divine interpositions and presence; weak in effects, through the infirmity of human nature in a fallen state. The Gospel, by making man a *new creature*, has taken away the cause of that inefficiency, so that the righteousness of the law becomes accomplished in the true Christian; in such as bear the Seal of the Living God. The Law and the Prophets give the fullest testimony to the truth of the Gospel. The Gospel in its turn witnesses distinctly to the mission of Moses and the Prophets. Both together testify the unfailing mercies of God to the faithful and obedient, and sure denunciations of wrath suspended over every soul that committeth evil. The Jewish Church, although degraded and despoiled of her outward glory, ceaseth not; although afflicted through the perversion of her members, is still supported; until the time shall come, when her sons, brought to a sense of their transgression, shall prostrate themselves, and own the God of their salvation. The Christian Church ex-

periences

Rom. vii.
12. viii. 3,
4.

CHAP. periences many sad conflicts in the East and West,
 XI. from avowed enemies, and the more dangerous efforts of mistaken friends. Such is the situation of things present; so they have been for several centuries; and so, we believe, they will continue, until the predicted times are fulfilled; when, by providential means, the fulness of the Gentiles shall come in, Israel be saved, and, in John's figurative stile, the Ark of the Covenant again be seen in the temple of God.

The two Candlesticks evidently intend two Churches: there are but two which were primarily of his appointment. The Witnesses subsist in them; or rather, in their "standing before the God of the earth," the two Churches may be considered as essentially resident in them, without whose faith and patience outward things are mere shadows. We have not pretended to shew how, or of whom particularly, they are composed. That which Minutius Faelix has said, in his Apology given in the third century, may be pertinent to direct our thoughts, should they turn towards a more strict examination into the very persons of the Witnesses: "They, Christians, do not distinguish themselves from others by any outward mark, but by their innocence and modesty. They love one another, and call one another brethren; because they have all one and the same God for their father. They have neither statues, altars, or temples; because the majesty of God cannot be represented by images, or enclosed in houses. It is better to consecrate our heart and our mind as his temple."

“ temple. The sacrifices he requires are justice, purity, and innocence, &c.” Such was the description of the accepted servants of God in the season of heathen persecution, not now to be distinguished in any one denomination of Christians, to the exclusion of others; yet, it may be, having some remnant in all. Whatever may be the result of the reader’s judgment upon the whole, it cannot be with truth denied, that both the Witnesses continually testify, both are in affliction, and both are preserved from destruction by the care of heaven, as if protected in the spiritual temple.

Ver. 5. “ And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies.” These “ have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with plagues, as often as they will.”

The intelligent reader will easily apprehend, that actions are here attributed to the Witnesses, of which their oppression is the cause, bringing down divine punishment on the world. In the East their oppression seems to be in part avenged by the bloody maxims of government, and wasting pestilences which often thin the cities, in the time while heavier judgments impending wait but for the hour to fall. On the side of Europe, which we are to look to as the principal scene of the transactions alluded to in this place, to what account are to be charged the wars,

CHAP. wars, croisades, massacres, and the invention of
 XI. new and more decisive instruments of death, which
 have desolated the nations with frantic fury, unless
 it be to the power said to be in the Witnesses, "to
 shut heaven that it rain not, to turn the waters
 into blood, and to smite the earth with plagues,"
 throughout the interval of witness.

Ver. 7. "And when they shall have finished
 their testimony, the beast that ascendeth
 out of the bottomless pit shall make war
 against them, and shall overcome them,
 and kill them: and their dead bodies
 shall lie in the street of the great city,
 which is spiritually called Sodom and
 Egypt, where also our Lord was cru-
 cified."

The "mighty Angel" continuing his relation
 concerning the Witnesses, proceeded to inform
 John of the place of their suffering, and by whom
 inflicted. The great city is named to be the place,
 and the beast, that ascendeth out of the bottomless
 pit, to be the perpetrator of the murders. Both the
 one and the other are understood by a reference to
 the seventeenth Chapter, where the beast is spoken
 of in the same terms, as ascending out of the bot-
 tomless pit, and will be found fully described.
 The great city is the same which in John's age
 "reigned over the princes of the earth." The
 beast is understood to be that extensive power which
 sprang up, and took the place of the imperial state
 in Rome, after the Western Empire had fallen as
 into

into a bottomless pit, from whence this beast is seen to ascend, the same in name and life, that is, Roman, as if it had arisen from the ruins of its predecessor. In what manner the prediction shall be accomplished, no man may presume to say, as the destined period is yet to come. However, there can be little doubt but that it means the persecution, spoken of by the earlier Christians as the tenth and last to come from Rome, to be inflicted by Antichrist in the latter age. Some excessive species of vengeance may be apprehended to overtake the Witnesses, such as shall cause them to appear dead in the prophetic sense, subdued and suppressed for the space of three years and an half; their persons exposed to derision, insult, and death, through all the states in religious dependence on the great city, which is spiritually named Sodom on account of sin, and Egypt because of the slavery imposed on the people of God. The impiety prevailing in the great city is aggravated by the consideration that the pure Gospel had once been preached and received there, "where also Our Lord was crucified." This manner of expressing the preaching and reception of the Gospel is used by S. Paul: "O foolish Galatians, who hath bewitched you, before whose eyes Christ hath been evidently set forth, crucified amongst you?"

Sulp. Sev.
ed. Elzivir.
p. 100.

Gal. iii. 1.

Ver. 10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another;

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"ther; because these two Prophets tormented them that dwelt upon the earth."

The dwellers on earth are the insane throng, whose hopes center in this present world. By this character they are opposed to the two Prophets, or Witnesses, who had chosen for their abode the temple in heaven; from whence they are drawn out by the mad concourse that tread the Courts, slain, and their dead bodies exposed without burial. The profane triumphs of the nations in subjection to the ruling power in the great city, are represented as devoid of decency as humanity. The exultation, and mutual congratulation, are boundless on the Witnesses being put to silence, who are now thought to have ceased for ever "to smite the earth with plagues," to denounce divine judgment against transgressors. This remission, which is to cause so much joy and gladness of heart in misguided multitudes, is destined to be of short duration.

"Ver. 11. "And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon all that saw them: and they heard a voice from heaven, saying unto them, Come up hither; and they ascended up into heaven in a cloud, and their enemies beheld them."

After three years and an half of silence and suppression, the favour of heaven shall be openly shewed

ed to the Witnesses, in a resurrection from death in the figurative sense, accompanied by circumstances of glory and divine power, which strike their enemies with confusion and dismay. They are again replaced in the temple in heaven, where the cloud, which signified the presence of God, is seen to fill the Holy Places. It is now, in this season of restoration, that the prayer of them "that were slain for the testimony of Jesus," who cried beneath the Altar when the fifth seal was opened, is granted, and their suffering brethren all come in.

We presume it will be allowed that the Worshipers in the temple, and the Witnesses, are the same bodies of men: as such, they were present at, and joined in, the services of the several days of the feast of Tabernacles; particularly the last day, or solemn assembly. The conclusion of their testimony, their suffering and restoration, are to be taken in time as prior to the last day of the feast; that is, to the appearance of "the mighty Angel clothed with a cloud," who, in the tenth Chapter, was seen to come forward to celebrate the last day of the feast. It is the relation only of their fortunes which is posterior; for if they, Witnesses, or Worshipers, were not previously ascended, the spiritual High Priest must have officiated without assembly or auditors, an imperfection in the Vision not to be supposed or admitted. Again, after the spiritual High Priest had dismissed the assembly by proclamation, "there is time no longer," which imported the end of the prophetic times, and of the trials of the servants of God, it is evident the lives and suffering of the Witnesses are not to be stated as

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coming between that dismissal and the seventh trumpet. The relation concerning them is to be understood as made of passed transactions, which were of a kind that did not allow the notification of them to proceed progressively with the trumpets : for this reason the spiritual High Priest seems to have made the recital of them together, and at once, when the offices of the day belonging to the sixth trumpet were concluded. We are to understand that the Worshipers became Witnesses when the Western darkness prevailed, at the sounding of the fourth Angel ; that the relation is taken up at that point, and conducted to the part of the sixth trumpet, when the mighty Angel appeared, and when, being just risen from death, they entered again into the temple to keep the feast. The restoration of the Witnesses, and the events signified by the seven thunders, are treated of in the fourteenth Chapter, or third Section of the explanatory Book : by comparing the recital here with the explanatory part of the Chapter mentioned, we have been enabled to place, and we hope justly, the history of the Witnesses in the time to which it belongs.

Ver. 13. " And in the same hour there was
 " a great earthquake, and a tenth part
 " of the city fell, and in the earthquake
 " were slain of men seven thousand ; and
 " the remnant were affrighted, and gave
 " glory to the God of heaven. The se-
 " cond Woe is passed ; and, behold, the
 " third Woe cometh quickly."

It is almost needless to observe, that "the same hour" means the same division of time, a manner of speech current in the ancient languages. In the division, or part of time, in which the Witnesses were called up from the death, and which was employed in the celebration of the last day of the feast, or the Hofanna Rabba; and whilst the seven thunders were heard, and, as their first effect, a tenth part of the city was overthrown by an earthquake, and seven thousand men covered by the ruins: in recording this transaction, John has followed the diction of the Prophets, and the comprehensive speech of his country. The number *ten* includes all the units, beyond which they do not reckon singly. It is used as a limit or boundary, containing the whole of the thing spoken of. The tenth part is here put for the fall of the whole city *. In like manner, the idiomatic number seven thousand is

R. Steph.
Lex.

* What is said of a *tenth* part taken for the *whole*, is well understood from Isaiah, sixth Chapter and thirteenth Verse, where he speaks of the "great forsaking in the land," of last dispersion: "But yet in it a tenth, and it shall return, and shall be eaten as a teil-tree, or as an oak-tree, whose substance is in them when they cast their leaves." The Prophets, with one voice, promise the return of the whole people, viz. of Israel and Juda. The *tenth* that shall return, means the same. Isaiah likens the state of his people in exile, to a tree that casteth the leaves in winter, in which the strength and substance remains, to be called forth in fruit by the returning summer: "But yet in it a tenth;" but in the dispersion a *tenth* shall be preserved; that is, the nation shall be preserved, not mixed, or lost in other nations, and who, under a temporary disgrace, shall lose their glory for a season; nevertheless they shall return, all that live upon the earth in that season, without loss

CHAP. is to be understood, according to the Hebrew
 XI. usage, to import a great multitude. The destruction of the city, the same wherein the Witnesses were slain, is to be considered as total and final; because it is an execution of judgment nearly following the persecution of the Witnesses, and constitutes the second Woe. The fall simply of a tenth part is inadequate to the idea of a Woe. This Woe (*ovai*), is the same utter ruin of the city spoken of in the second Volume; "Alas, alas, that great city!"
 Ch. xviii. 29. The earthquake there is the same with this before us.
 Ch. xvi. 18. The divine interposition, which shall be apparent in the restitution of the Witnesses, and in the just judgment and fatal catastrophe of the great city, shall impress the *remnant* with awful fear; they shall learn to place their confidence aright, and "give glory to the God of heaven."

So much of the effects of the seven thunders is specified in this part, as concerns the great city, the residence of the beast which killed the Witnesses, and the fate of those *Gentiles* who tread under foot the outward Courts: so much appears to be related with great propriety. The judgment is not told

or diminution. Another Prophet speaks of the general return to the same purpose: "I will sift the house of Israel through all nations, as corn is sifted in a sieve, yet shall not a grain fall to the ground," Amos ix. 9. The Prophets are to be understood consistently with each other, in all places where they speak of the same event. Several parts of Scripture might be cited to establish this sense of the number *ten*; particularly that of Eccl. vii. 19. where *ten* mighty men are put for *all* the mighty men: "Wisdom strengtheneth more than ten mighty men which are in the city."

separately

separately from the great transgression : they are connected together, and offered together to the reader, that he may mistake neither the cause or consequence. The powerful influences of the thunders in other parts of the world will be seen hereafter to be general, and found to execute their commissions with just severity. The third and last Woe is to be looked for as what will follow quickly after ; that is, as soon as the seventh Angel shall sound his trumpet.

The sixth trumpet has now brought forward the various events proper to it, and has ceased to sound. The prophetic times of Daniel have reached their remote object ; “ there is time no longer.” The seventh Angel is prepared to sound, and the mystery of God, as he hath declared to his servants the Prophets, about to be finished.

Ver. 15. “ And the seventh Angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of Our Lord, and of his Christ, and he shall reign for ever and ever. And the four-and-twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God.”

The seventh Angel introduced a day of Halleluiah, of thanksgiving and praise, resounding from the spiritual temple, uttered by the two bodies of whom the Witnesses were composed. These now

CHAP. are no longer molested in their happy abode; **fe-**
XI. **cure,** in this period, under the dominion of Our
 Lord, to whom the kingdoms of the world are
 brought into subjection. The period is the same
 as the thousand years, hereinafter mentioned, of the
 reign of Our Lord with the Saints. The four-
 and-twenty Elders are also heard to give glory
 upon the accomplishment of his myſterious provi-
 dences in the ſuppreſſion of the rebellious nations,
 for the peace enjoyed by his ſervants upon earth,
 and for the perfected felicity of the Saints and
 Prophets in the firſt reſurrection: “ the time
 of the dead that they ſhould be judged,” *Κριθῆναι*,
 ſeparated, or, as Grotius tranſlates, vindicated;
 the time when the eminently righteous dead ſhall
 be *ſeparated* from the other ſons of Adam, who
 ſleep in the duſt. The ſecond book will be
 found to treat ſo fully on the matters here be-
 fore us, it would prove but needleſs labour to in-
 ſiſt upon them farther. In the alluſion to the de-
 dication, this is the fourteenth and laſt day. The
 ſanctification of the material temple was complet-
 ed; it was rendered fit for the daily ſervice, in the
 common forms of the law, from thenceforward: ſo
 the ſpiritual temple, in this period, is repreſented to
 be purified and clean, and all things prepared for
 a ſolemn, continual, and univerſal ſervice; ſuch as is
 ſet forth in the following Verſe.

Ver. 18.

Heder. Lex.

Ver. 19. “ And the temple of God was
 “ opened in heaven; and there was ſeen in
 “ it the Ark of his teſtament; and there
 “ were

“ were lightnings, and thunderings, and
 “ voices, and an earthquake, and great
 “ hail.”

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The picture, in this part, is wonderfully significant. In the beginning of the Vision of the spiritual temple “ a door in heaven was opened ” to John : he was permitted to look into the temple, and see things unrevealed to any Prophet before him. In the enumeration he has made of the sacred utensils, and in the progress of the Vision up to this part, the Ark of the testament is wanting. This temple was afterwards encompassed by *Gentiles*, who profaned and trod under foot the outward Courts, and possessed themselves of the approaches to it. In the accomplishment of the mysterious providences, the *Gentiles* are dispersed, and the approaches freed from obstructions. By the absence of the Ark was denoted the removal of Israel, except the sealed number, from the acknowledged family of God. The Ark replaced intimated their restoration, an event concomitant with the *coming in* of the fulness of the Gentiles. Therefore the temple is *opened* to all the sons of men ; the avenues cleared ; and all circumstances expressed, or to be inferred, relating to the spiritual temple, connected with the notices which attended the descent of the Divine Majesty on Mount Sinai, when the law was first given ; viz. “ lightnings, thunderings, &c.” These are the last days spoken of by the Prophet, when “ the mountain of the Lord’s house shall be established on the top of the mountains, and all nations shall flow to it.”

Rom. xi.

25.

Isa. ii. 2.

L 4

By

CHAP. By lightnings, &c. is understood the resident glory
XI. in the spiritual temple. By the temple being *opened*, is signified the admission given to the fulness of the Gentiles. By the return of the Ark of the testament into the most Holy Place, is expressed the reconciliation of the whole house of Israel, and the outward union of the two Churches.

P A R T II,

SO great a difference in form is observable between the foregoing Vision, and this which is here, we have ventured to separate them into two distinct Revelations; each as it were belonging to the book from which it was delivered. The continued allusion to the temple is now laid aside; and but occasionally assumed hereafter, where necessary to affix the explanation to the transaction of the former Vision intended to be explained. In other respects a different method of instruction is adopted, much in the manner of the Prophet Daniel, which begins with a full exposition of the fourth beast of that Prophet, or the Roman Empire, premised, shewing the motive and the means by which this Empire became peculiarly oppressive to the people of God. John had before seen Imperial Heathen Rome under the types of four horsemen. The power was evident, and experienced by him, but the exertions against the Christian Church were not specified by the opening of the first Volume. This second book will be found a comment upon, and an extension of, the former Vision, down to the very close of sublunary things. The matters recorded in this book seem regularly to divide into so many Parts, or Sections, as there were sheets in the sealed Volume, so that it may be conceived to have

have consisted of seven leaves or sheets, but not, like the other, written on both sides ; and thus to be, in comparison, *a little book*, containing but seven pages. John, upon looking into the first page, beheld the Mosaic and Christian dispensations figured, by a Woman and her male child. He saw, strongly marked, the enmity of the adverse spirit, who aimed at the destruction of both ; and the protection of the Arch-Angel Michael, who is the guardian of the people of God, and who is set forth as opposed to the dangerous efforts of the determined enemy to the ways and works of mercy.

John is carried back to a point of time far behind his own days or age ; a period remote, but proper to the purpose in hand, to account for the rise and prosperity of the vast Empire of Rome, “ to which the Dragon gave his power, his seat, and great authority :” to prepare the mind of his reader for the use the Dragon intended to make of his instrument and creature, the Empire then in full strength and power ; to shew him its decadence and subversion ; and, lastly, the final doom of the proud city, the then mistress of the world. To lead him in this manner through long paths of time, to that prophetic Æra, when “ the God of heaven shall set up a kingdom which shall never be destroyed ;” a kingdom destined to continue as long as the frame of this material world. The hasty expectations of earlier Christians were hereby repressed, with many informations given concerning a providential care over the Church, which operated to the support and comfort of the faithful, amidst a succession of
untoward

untoward incidents : for they knew " the spirit of prophecy to be the testimony of Jesus ; " a testimony they devoutly admitted, and which informed them, that even here, on this temporary stage, where error and confusion have held a long mastery, all things shall finally be reduced to order and just government, and all the divine promises respecting this world have a plenary accomplishment.

It may be of use, before we enter on the matter of the book, to explain the types under which the realities are represented ; that, by a previous possession of their intention, the application may become more familiar and easy. By the *Woman* crowned with twelve stars, we apprehend the Jewish Church : by the *Man Child*, the offspring of the Woman, Christ and his Church. The *Dragon*, Satan, the old enemy to the people of God : *Michael*, opposed to Satan, the guardian of the people of God in all ages, and known to be such by the Prophet Daniel. By the *Beast* rising out of the sea, Rome founded by Romulus, and afterwards *imperial*, requiring universal dominion. The second *Beast* rising up in the earth, Constantinople, the seat of Eastern Empire. By the *Image* of the first Beast, Papal Rome, claiming an universal spiritual, and so an image of the universal imperial, dominion. We shall now proceed with the book, and to shew satisfactorily, as we hope, the Antitypes, according to what is just now stated.

C H A P. XII.

CHAP.
XII.Vol. II.
Sect. i.

Ver, I. “ **A**ND there appeared a great
 “ wonder in heaven; a Wo-
 “ man clothed with the Sun, and the
 “ Moon under her feet, and upon her head
 “ was a crown of twelve stars; and she
 “ being with child, cried, travailing in
 “ birth, and pained to be delivered.”

This new scene of wonders opened with the Vision of a Woman arrayed in shining vesture, and bearing on her head a radiant crown, encircled with twelve stars. Her station is represented to have been above the Moon, and below the Sun; that is, speaking according to the old Astronomy, in the third heaven. The figure was familiar to the Prophets, and shewed to John the Jewish Church in her first excellence, such as we may suppose her to have continued up to the times of David and Solomon; and before her twelve tribes, who constituted her crown and her glory in adhering to the law, had wandered into vain reasonings, and perverted her ordinances from their true object. Her place and habit denoted her divine origin: the purpose of her appearance was for the production of her offspring. In the stile of allusion, she had been pregnant from the giving of the law by the hand of Moses, and had arrived to the fulness of her time in the age of John. In that just time, when mankind more eminently needed the Saviour of the world, “ she pained to be delivered.” The Jews rested

rested in the outward letter of the law, and resisted the interior sense. The heathen were in a manner born blind to the perception of God and his will, by having early lost, or left, the knowledge originally communicated.

A representation of the Jewish Church in affliction, under the semblance of a woman in travail, is frequent in the old Prophets. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail."—"For I heard the voice of a woman in travail, and the anguish of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth herself, and spreadeth forth her hands, saying, Woe is me!"

Mic. iv. 10.

Jer. iv. 31.

It is altogether necessary to a due apprehension of the subsequent Revelation, that the object before us be not mistaken. The Christian Church has been supposed to have been figured in this Woman. The crown of twelve stars may agree as well to the twelve Apostles, as to the twelve tribes, did not her parturiency and seed denote an offspring, which gives one descriptive character of the Christian Church, in a spiritual descent from the Jewish.

Ver. 3. "And there appeared another wonder in heaven; and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads; and his tail drew a third part of the stars of heaven, and did cast them to the earth: and he stood before the Woman, which
" was

“ was ready to be delivered, for to devour
“ her child as soon as it was born.”

This other cause of astonishment in John, was the appearance of the adverse spirit, who had elevated himself to that high place where the Woman was stationed, “ and stood before her.” He had assumed the form, but not the friendly aspect, in which he had perpetrated the first mischief to mankind. He is named “ the old Serpent and Satan,” to remove any doubt, if such should arise, concerning his person and purpose. The dragon is a species of the serpent-kind, beautiful to the eye, but bearing a deadly poison; that kind particularly which was received into heathen temples *. This malevolent spirit had frequently changed his residence with the revolutions of empire. He had been worshipped in Egypt, Assyria, Babylonia, with different rites, and under different names. He here shews the insignia of the greatest dominion which had been established upon earth, then in the meridian of splendour, in the middle of the reign of Augustus. It was permitted to this Empire more severely to afflict the servants of God, than to any that had preceded it: he therefore, not improperly, invested himself in red, or the imperial purple. Ten horns were the known character of the fourth great kingdom from the days of Daniel. The “ seven heads” expressed the seven hills on

* We find the serpent-kind to have been distinguished in name by some writers, in the manner following: *Draco*, in templs; *Serpens*, in terra; *Anguis*, in aqua. Ser. Littl. Dict.

which

which the city of Rome was built*. He bears them crowned, because in the time he had temples on them all dedicated to his worship. The horns and the heads will be found more fully explained in the next Chapter, in that part where Rome itself comes under consideration. The Dragon is not shewed to John as the figure of the Empire, that office is reserved for the first beast. He appeared, in heathen language, the tutelary God, the guardian Angel of the Empire, in a bad sense; and opposed to Michael, who is the protector of the Church of God, but not the representative of that Church. "And his tail drew a third part of the stars of heaven, and did cast them to the earth." Satan did boast himself able to bestow the kingdoms of this world. He seemed to approach the Woman in a species of triumph, followed by captive princes and nations, ostentatiously displaying the usurpations and victories of the Roman people over the civil rights of the Western third, which had contained free and potent kingdoms, by them reduced to dependence or slavery; all as conducted under his patronage, and by his power. But if the words be understood of the tradition, at which they may be thought to point, the seduction of the fallen Angels, and their consequent ejection from heaven, there will result a certain indication of the active enmity of the Dragon, and that he has a place in the Vision, not as a type, but in his own proper person.

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Mat. iv. 9.

2 Pet. ii. 4.
Jude 6.

* Rome was named *Septicollis*, because it stood on seven hills; viz. the Capitoline, the Quirinal, the Palatine, the Aventine, the Caelian, the Viminal, and Esquiline hills.

Ver.

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Ver. 5. "And she brought forth a man
 " child, who was to rule all nations with a
 " rod of iron; and her child was caught up
 " to God and his throne: and the Woman
 " fled to the wilderness, where she has a
 " place prepared of God, that they should
 " feed her there a thousand two hundred
 " and threescore days."

The Dragon has been seen to stand before the Woman in terrible array, prepared to devour her child as soon as it was born. This Verse relates the means by which the child was preserved, and the providential manner of the Woman's escape by her flight into the Wilderness. The more particular circumstances in the preservation of the one and the other, and the restless malignity of the Dragon, are laid open as the Chapter proceeds. There can be no question that Our Lord and his Church are intended by the man child, "who was to rule all nations with a rod of iron;" because the words, taken from prophetic Scripture, are unappropriable but to him. The place assigned to the Woman was in the third heavens. Her issue, the man child, is caught up to the throne of God, higher than the empyrean, or heaven of heavens, at the time when she is degraded from her station, and driven to the Wilderness; thus inculcating the unmeasurable superiority of the Christian Church over the Mosaic. The fortunes of both, as they are both objects of the Dragon's rage, are comprised in the short recital before given, from the first Roman horseman down to and through the days of witness.

witness. The throne of God, in the sense of the Vision, is equivalent to the propitiatory in the most Holy Place of the spiritual temple, where the Lamb was seen "as he had been slain," to which place his faithful servants found admission; viz. the Elders, the Worshipers or Witnesses. The expulsion of the Woman to the Wilderness nearly followed the seclusion of the Witnesses. The order in which the events are related require it so to be understood; "And her child was caught up to God and his throne, and the Woman fled to the Wilderness." Besides, the experience of mankind in the occurrences of the world has evinced the same. Her barren abode is appointed for a term equal to that in which the Witnesses mourn in sackcloth, and for the space allowed to the *Gentiles* to tread under foot the outward Courts. This exile can have no respect to the conquest of the nation of the Jews by Titus. Had that been the object, she would, some centuries passed, have astonished the world by the signal circumstances attending her return, according to what the Prophets have spoken. And here it is proper to observe, that the Woman in exile is not the Witness of the circumcision, although he was of her denomination, for he was sealed, and selected from her, and is retained in the spiritual temple, while she wanders in the Wilderness.

Rom. ix. 6.

Ver. 7. "And there was war in heaven;
 "Michael and his Angels fought against
 "the Dragon, and the Dragon fought,
 "and his Angels, and prevailed not."

M

The

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Matt. iv. 3.

The heaven meant as the seat of the war was the third heaven, where the Dragon with his dependents had usurped a place when he stood before the Woman. This Verse, and those which follow, are a continued description of the proceedings of the Dragon through the medium of his instruments. He was truly vanquished, and lost his seven crowns, when the ruling power in the Empire disclaimed his worship, and embraced the Gospel. The Dragon, who wanted prescience, and was confident in his own strength, and in human weakness, endeavoured from the beginning to suppress the effects of the Gospel by the arts of false reasonings, and to cut it off by the bloody hand of persecution under the four Roman horsemen. He was arrested in his progress, and defeated by the Arch-Angel Michael in the time referred to; that is, in the time of the victory obtained by Constantine over his heathen competitor Licinius. The power of the Dragon was broken by the superior interposition of Michael; he was no longer able to ensure success to his instruments; his temples were shut, and an unrestrained entrance given into Christian oratories.

Ver. 10. "And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night.

Ver.

Ver. 11. " And they overcame him by the
 " blood of the Lamb, and by the word of
 " their testimony ; and they loved not their
 " lives unto the death.

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Ver. 12. " Therefore rejoice, ye heavens, and
 " ye that dwell in them. Woe to the in-
 " habitants of the earth and sea ! for the
 " devil is come down unto you, having
 " great wrath, because he knoweth that he
 " hath but a short time."

The Dragon had long reigned, and had been worshipped in the greater part of the world with oblation and sacrifice. His encounter with Michael had proved the vanity of his hopes, and convinced him that comparatively but a short time intervened between him and final judgment. Upon the felicitous event, the casting down of Satan, John heard a *loud voice*, a multitude of the heavenly host proclaim, Salvation, Hosanna in the highest, for the asserted kingdom of God, and the vindicated power of Christ, from the presumption of the adversary ; he who inspired the spirit of persecution into the heathen Emperors, and unceasingly fomented informations against the servants of God, upon the score of Christian worship. " Before God," upon *account* of God, or of his worship, as will appear when we come to consider the Hebrew preposition *before*, and the use of it in that language. These three Verses run in time with the fifth and sixth seals, when the Worshipers in the spiritual temple found shelter and safety under the Altar. In reference to them the Angelic host pro-

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ceeded in their song, "And they overcame him by the blood of the Lamb," and the constancy of their testimony, even to death; "therefore rejoice ye heavens, and ye that dwell in them." The incitement to praise is directed to them who were victors over the Dragon, who were admitted into the spiritual temple, and have been seen in the former part to bear green boughs, and celebrate the feast. The expression, *ye heavens*, distinguishes the heavens intended to be the heaven of the Vision; and, *ye that dwell in them*, to be the sealed servants. "Woe to the inhabitants of the earth and sea." Satan, although vanquished, is not yet held in chains. Notwithstanding the outward profession of the Gospel in the West and East, and the seeming security resulting from the change, the people of God had much to undergo from the suggestions and active enterprises of the adversary, before he was bound, and the mysterious providences were accomplished. "For the devil is come down unto you, having great wrath." The effects of his wrath have been exemplified in the miseries, religious and civil, which have befallen the Empire, and the world, from the time of his defeat. He may be conceived to have come down more particularly on the sea, or Western side, with the star Wormwood, when the third Angel sounded. He visibly fell upon the earth, or Eastern side, with that other star, which had the key of the bottomless pit; that is, his operations in the sea, and earth, became more distinctly discernible in those periods. Under such disastrous influences the sealed of God suffer many hardships

hardships in a distracted world, which world in its turn is subject to the plagues said to be in the power of the Witnesses to inflict. CHAP. XII.

Ver. 13. " And when the Dragon saw that
 " he was cast into the earth, he persecuted
 " the Woman which brought forth the
 " man child."

This persecution of the Woman is expressly said to be posterior to the fall of the Dragon; and so, by accommodation to temporal events, was later in time than the defeat of Licinius by the Emperor Constantine. The malevolent Spirit, finding himself foiled in his first and favourite purpose, "to devour her child as soon as it was born," and saw it, after his various efforts, exalted "to God and his throne," had recourse to the sinister arts of deception. He provided his deluded Gentiles to guard the avenues to the spiritual temple; but in respect to the Woman, his ancient adversary, he pursued her with undissembled violence, whom he hoped effectually to destroy in her transgression, and apparent state of dereliction. She escaped from him by the strength and rapidity of her flight, as it were on the wings of a great eagle. "And to the Woman were given two wings of a great eagle, that she might fly into the Wilderness into her place; where she is nourished for a time, times, and half a time, from the face of the serpent." Our reader is not to be told that this flight of the Woman is the same banishment mentioned in the sixth Verse; that the terms are the same, each containing

Ver. 14.

CHAP. the days in three years and an half; and the relation
 XII. there summarily made, is here more enlarged and
 particular.

It is not the conquest or subjection of Judea, at any time, which is meant by the flight of the Woman; it was the plenary removal of the people out of the land. John has expressed the providential deliverance of the Woman from the power of the Dragon, in the language used by Moses on an occasion not much unlike: "Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings." The banishment to the Wilderness is total, and the last she shall undergo, ordained to continue for the space of one thousand two hundred and threescore years; yet, in this long exclusion from her land and holy mountain, she is promised, and mankind can witness to the divine observation of the promise, support and nourishment. She is not finally rejected: she awaits the revolution of the period which is appointed to bring about the accomplishment of the prophecies in her favour. "And the Serpent cast water out of his mouth, as a flood, after the Woman; and the earth helped the Woman, and swallowed up the flood which the Dragon cast out of his mouth." We have taken notice that this part of the Revelation is directed to a time later than the reign of Constantine, and we have observed, on the order of events set down in the fifth and sixth Verses, that the flight of the Woman was subsequent to the seclusion of the Witnesses, a transaction we have understood to belong to the fourth trumpet, and the year of our *Æra* 590, when Gregory the great was raised

to the papal chair in Rome. We are now to look into historical relations for that political occurrence, which, in time and circumstance, will suit in the application. It is certain, the Jews were not restrained from dwelling in Judea until about the year 620, and in the reign of Heraclius; that is, when the Christian inhabitants had recovered Jerusalem, and the country about, from the Persians, with whom multitudes of Jews, residing in the several cities of Palestine, had joined. While the Persians were masters, the Jews manifested an hatred altogether inhuman against the Christians, and exercised it in the slaughter of as many as fell into their hands. This is the last recorded enterprise of that people in Judea. The land given to Abraham by promise, became evacuated of his posterity. The Dragon laid hold on this occasion to effectuate the ruin of the Woman in the earth, or East. How far he might have succeeded against the body of that people, had time been allowed for the Emperor's indignation to reach them in the several provinces, can only be conjectured. Heraclius had scarcely leisure to breathe after the conclusion of the Persian war, when the Sarazens invaded and subdued Syria. He had just before confirmed, by edict, the expulsion of the Jews from Palestine. All further vindictive thoughts concerning them seem to have been lost in the imminent danger of the Empire. This people, no doubt, welcomed a change of government, and cheerfully submitted to masters, with whom toleration was a leading principle wherever their conquests were extended. In

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these times, and in the transactions mentioned, we understand the manner in which the Dragon proceeded, first by exciting the Woman to the commission of atrocious crimes, and then by fomenting the indignation conceived against her; but it spread no wider than the punishment of the very delinquents. This was the *flood* which was near to overwhelm her. The Sarazen invasion afforded her an unexpected relief, "and swallowed up the "flood." In the earth, or East, the danger threatened, and there deliverance awaited her, such as enabled her to escape with life from the Dragon, by a flight into the Wilderness; but not that perfect deliverance which allowed her to return to her home: for it is known, that from the time we are upon, through the whole of Mahometan dominion in Asia, the Jews have had no settlement in Judea, nor has there been any effort made by them, within the country, in the hope to regain the possession of it. We have touched rather lightly on these matters here, because, when we come to compare the prophetic times of John with those of Daniel, it will be necessary to go over again, and ascertain, as far as we are able, the material *Æra* of the Woman's flight to the Wilderness.

Ver. 17. " And the Dragon was wroth with
 " the Woman, and went to make war with
 " the remnant of her seed, which keep the
 " commandments of God, and have the
 " testimony of Jesus Christ."

The escape of the Woman filled the Dragon
 with

with indignation. He had hoped to cut her off in the *earth*, by seizing the advantage which her crime offered. His wrath was the more inflamed, because she was borne out of his reach by means of his own raising up, but with far other intentions than her preservation. The Locusts which came upon the earth, and which he was permitted to send for the affliction of lapsed Christianity in the East, were made the instruments of safety to his other designed victim; convinced him in two points, the imperfect operation of his malice, and his ignorance of the ultimate effects of the very means he himself had devised. Now finding that the Woman is protected in a judicial banishment, and knowing experimentally that his utmost efforts could succeed but to her oppression in a certain degree, he set his face against "the remnant of her seed." Remnant, in the Scripture sense, is understood of the comparative few, who had not fallen off in the otherwise general defection of them "who had the testimony of Jesus Christ;" the sealed servants in the mystical temple who bear the witness. The instruments incited by the Dragon to maintain his war with the remnant, are the profane multitude uncircumcised in heart, who tread under foot the outward Courts. This war continues, and will continue, until the mystery of God shall be finished.

Before we leave the matters contained in this Chapter, it may be found convenient to make a review of them, and observe their consistency with things before revealed. It is obvious that the whole of the Visions, as to place, have respect to the

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the Roman Empire in the West and East. Within that compass all the transactions, to be inferred from the several representations, are to be looked for, until we come to the *Æra* of the great change, when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ." The afflictions attending the servants of God are, in the former part, attributed to a perverse world. Here they are restored to the real author, the Dragon, under whose suggestions deluded men have acted. The fortunes of the Christian and Jewish Churches, in the principal events, are concisely related up to the sixth Verse included. The remainder of the Chapter may be considered as explanation taken from the open book: the descent of the Christian from the Jewish Church; the endeavour of the enemy of mankind "to devour her child as soon as it was born," to cut off the Gospel by the hands of the four persecuting Roman horsemen. Failing therein, he was nevertheless so far successful as to separate the Witnesses from the commerce of the world, "and her child was caught up to God and his throne." The Woman also was driven into the Wilderness, where she remains protected "from the face of the Serpent," until her days of banishment are filled. These are, as we have said, the fortunes of the Woman and her offspring briefly contained in the Verses up to the sixth. The explanation turned upon two points nearly interesting to the Churches; the one, Michael's victory; the other, the Dragon's fall into the earth, and the consequent "Woe to the earth and sea;" shewing
by

by what interpositions the Woman and her child were defended from the deadly fury of the Dragon, and by what means they both continue in affliction, although Satan was fallen "like lightning from heaven." John understood by these recitals the lifting up of the Christian banner in the Empire, the end of heathen persecution, and the depression of heathen worship: but he also saw that the adverse Spirit would still bring woe upon the earth, that the war with the Woman and her offspring should proceed, without relaxation or intermission, to the very hour of the imprisonment of the Dragon. Of the Woe, and its effects, the Worshipers at the Altar were warned under the fifth seal, in their suffering brethren "who should be killed as they were." This insidious war the Dragon in his lowered state carries on, under the mask of the Gospel, on one side of the Empire, and under the face of the Patriarchal religion on the other, according to the pretence of Mahamed. The war against the offspring of the Woman began to succeed, and many had revolted to his standard on the Western side, when the star Wormwood was seen to fall. By the time the fourth trumpet was heard to sound, he had so far prevailed, that "a third part of the Sun," &c. was darkened. The next trumpet brought down that other star which had the "key of the bottomless pit," the Dragon's instrument to torment the Eastern Church; which Church, in her present state of ignorance and error, retains one advantage, she is not the oppressor, but the oppressed. His efforts against the Christian Church did not cause him

CHAP. him to abate in his pursuit of the Woman. He
 XII. found a likely occasion in her transgression for the
 full operation of his malice; but she has been providentially screened by means, of which he vainly thought he had the sole direction. Finding she shall be preserved, although afflicted; "nourished," although deprived of any fixed possession; in unavailing rage he turns from her, and sets his face against the Witnesses, who prophesy in sackcloth, whom he holds shut up in the spiritual temple, until his deluded votaries, who have assumed to themselves the power of the law in the *Holy City*, shall be permitted to enter and slay them. In this manner John has laid open to the Churches the professed violences and secret machinations of the evil Spirit, both together filling up the time from the dawn of the Gospel to his consignment to the bottomless pit.

The Dragon has appeared in his proper nature, a malignant spirit. He is no type of Empire. The purpose for which he was introduced in the first page of the explanatory Volume, his elevation into the third heaven, his defeat and depression into the earth, together with his insidious practices in his lowered state, are things easily conceived when the transactions of the Chapter are seen in the just point of view. They are all consistent with a general character of pride and malevolence. Yet still it remains for inquiry, upon what particular account he was decorated with the Regalia of Rome, and wherefore his name is so precisely recorded to be "the old devil and Satan;" a precision that seemed

ed not necessary to a determination concerning the person of the Dragon, had there been no other intention than merely to ascertain it. These are no indifferent things, nor inserted without some strong meaning. We hope to be indulged in an endeavour to explain them.

All nations of the heathen world had, or pretended to have, religious mysteries, known to the heads or chiefs of their Priests, but concealed with care from the people. The great arcanum, or mystery of the Roman Priests, was the name of the tutelary god of Rome. It is remarkable, the name of this god, whatever it was, has not been mentioned by any Roman writer, nor is it known at this day. The earlier Christians were ignorant of it, else they would have transmitted it down. If the reader be curious on this head, he may consult the authorities in the margin. Plutarch inquired, why it was an impiety beyond all others to ask, pronounce, or publish the name of this god. Servius, in his notes on the Georgics of Virgil, on that part where the poet invoked the inferior deities favourable to Rome, has made the following observation: "But
" the name of the god who presided over Rome,
" was forbidden by the sacred discipline of the
" Priests to be disclosed. A certain tribune of the
" people, because he dared to speak it, was crucified." Although John has not declared the very name by which Satan made himself known to the Roman Priests, yet he has decidedly set him forth, as that tutelary god, so carefully concealed from the world, in the next Chapter; where, speaking

CHAP.
XII.

Plin. L.
xxviii. c. 2.

Plut. in
quæst.
Rom.

1 Geor.
v. 499.

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ing of Rome under the figure of the Beast, he has said, "and the Dragon gave him his power, his seat, and great authority;" that is, Rome derived her great dominion from the patronage of the Dragon. Add to this his purple robe, and seven crowns upon his seven heads, and, it is probable, no doubt will remain that John had in intention a description of the guardian god of Rome, whose real name he has made known, and openly published. The assigned cause of the strict secrecy observed by the Roman Priests was, lest the enemies to the state should invoke their god by *name*, a necessary part of worship in heathen opinion, and without which he could not be won over from the protection of the city.

In order to give a fuller exhibition of the matters now treated of, and the manner in which the Dragon worked by the means of his agents, the two Beasts, and the Image of the Beast, were raised up before John. In the Dragon he had seen the spirit which actuated; in the Beasts and the Image will be seen the agents, in the execution of his enterprises against the Churches, proceeding under his inspirations.

C H A P. XIII.

Ver. 1. " **A**ND I stood upon the sand CHAP. XIII.
 " of the sea, and I saw a Sect. II.
 " Beast rise out of the sea, having seven
 " heads, and ten horns; and upon his horns
 " were ten crowns, and upon his heads the
 " name of blasphemy.

Ver. 2. " And the Beast which I saw was
 " like unto a Leopard, and his feet were
 " as the feet of a Bear, and his mouth as the
 " mouth of a Lion; and the Dragon gave
 " him his power, his seat, and great autho-
 " rity."

It is probable John did not remove from the place where he stood when the first Vision opened to him. He relates here that " he stood upon the sand of the sea;" probably on the Southern shore of the island, the nearest to Jerusalem, towards which he was understood to turn his face in prayer, on the morning of the " Lord's day." Conceiving his situation to be so, our perceptions will become clearer, both as to this first Beast which rose up before him " out of the sea," and the second Beast, which seemed to ascend out of the earth, or midland of the island.

The Beast is known to be Rome and her Empire; from situation, rising out of the sea or Western side; and from character, bearing the descriptive mark of the fourth Beast, or kingdom, seen by Dan. vii. 7.
 Daniel.

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Daniel. It was Rome from her beginning, through her several gradations, to her final dissolution. The Beast bore some note of her in every stage; but that which predominated here, was her heathen, imperial, victorious state. She was in this Vision, what Daniel had seen her, "dreadful, terrible, and strong exceedingly." John, following the elder Prophet's representation of the three great Empires in Asia preceding the Roman, by the Lion, the Bear, and the Leopard, has described this Beast more particularly, in the season of victory, and in the time when he retained in his composition the Babylonian, Medo-Persian, and Grecian conquests in Asia. Therefore, the time to which the Vision of the Beast had more direct respect, for the purpose of instructing the Churches, came between the reduction of all Asia to the West of the Euphrates, by Pompey, and the reign of Constantine. By the building of a second Capital of Empire, dominant over the Eastern provinces, the Lion, the Bear, and the Leopard, were lost to Rome, and transferred to Constantinople. The Beast, Rome, underwent this change in condition, as soon as the second Beast, Constantinople, appeared; and nearly followed the defeat of the Dragon by Michael, and the victory of Constantine over Licinius. The purpose of the Volume now in the hands of John, was to explain and enlarge upon the passages of the sealed book, as the leaves had been unfolded in succession. This Beast is the apposite comment on the first four seals, and made known the persecuting spirit of the four Roman horsemen.

men. The second Beast rose out of the earth nearly with the breaking of the fifth seal, in the reign of Constantine, and will be found to foreshew to the Churches some interesting circumstances consequent on that period, which were not seen so clearly, or in their full dimensions, in the former Book.

There have been three descriptions made of the Beast, in his different conditions, which is the object of this Vision. The first by Daniel in his seventh Chapter and seventh Verse: this which we have here from John; and that other which he has given in his seventeenth Chapter. Daniel looked forward to this Beast, as to what was to come. He saw it "dreadful, terrible, and strong exceedingly;" in that condition wherein it was able to subdue all opponents, and trample under foot the great kingdoms of the world. He saw it in a second state, grown weak by age, and ten kingdoms rise up in the body of the Beast; yet was not the Beast destroyed by them, but lived together with the ten kingdoms, until he and they fell together in one common ruin. John, in this part, saw the Beast as it was present with him, heathen, and retaining the force of great empire. In the seventeenth Chapter he was made to understand what should befall the Beast in his later age, when he should bear the Antichristian Woman, together with the ten kingdoms specified by ten horns.

Daniel has made no mention of the seven heads of the Beast; it was not necessary to speak of them in his great outline of the successive kingdoms of

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the world. To John they were an useful note, and enabled him to distinguish the stages in the life of the Beast. In the seventeenth Chapter, where it became requisite, from certain extraordinary appearances, to prove the identity of the Beast, the Angel pointed out the characters of it in the several gradations it had passed through up to the time on which the Vision touched. "Seven heads are seven mountains," describing Rome by situation, built upon seven hills, to be the Beast on which the Antichristian Woman sat; and again, as if to secure his relation from doubt, by actions that belonged only to Rome: thus, the Angel applied the seven heads to the seven executive powers in old Rome; "and there are seven kings; five are fallen, one is, and the other is yet come." John knew that the Kings of Rome, the Consuls, Dictators, Decemviri, Tribunes, were "fallen;" were no longer at the head of Roman affairs. He knew *one is*; that is, the imperial dignity, which ruled in Rome, in the person of Domitian, in the very time the Angel spoke; and he was informed that one power more was to succeed after Emperors had ceased. By such certain tokens, both of place and government, the Angel removed every doubt that the Beast in the seventeenth Chapter was the same Beast John had seen before imperial, but in a later age, and in another condition. By comparing the two descriptions of the Beast given in the thirteenth and seventeenth Chapters, it appears, that when the place of the action is intended, the seven heads mean the seven hills of Rome, as in the case of the Antichristian

Antichristian Woman's residence, "the seven heads are the seven mountains on which the Woman sitteth;" but when an action is signified, a head of the Beast means the ruling power in Rome. The violent death of Nero is thus expressed, "and I saw one of his heads as it were wounded to death." By no figure of speech, however bold, can the *wounded head* apply to one of the seven hills, whilst it inculcates very plainly the danger of the imperial dignity, and of the Empire itself, in that conjuncture.

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Ch. xvii. 9.

When the Dragon appeared elevated in the third heaven, his seven heads were crowned, and denoted the place, the city on seven hills, where his Altars were raised, and himself owned the tutelary god and spiritual king. His crowns were not transferred to the corresponding heads of the Beast, because the place, or city only, was intended. In the stead of crowns the Beast bore on "his heads the name of blasphemy;" temples built upon the seven hills, and dedicated to the worship of the Dragon under various titles. They are stiled *blasphemy*, after the language of Scripture, where the burning of incense to strange gods is so denominated. The heathen Beast bore the blasphemy avowedly and openly upon his heads. The same Beast, in his later age, and nominally Christian, is described "a scarlet-coloured Beast, full of the names of blasphemy, having seven heads and ten horns." In his second condition he retains the blasphemy in his composition or body, "is full of the names of blasphemy," but does not bear it upon his heads, or make outward profession of it.

Jl. lxx. 7.

Ez. xx. 27.

Ch. xvii. 3.

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13, 14.

The ten horns of the Dragon were not crowned for the plain reason, that in the time the horns grew up, or when the ten kingdoms were seen to arise within the Western Empire, the Dragon was vanquished, and had no crowns to bestow. The Beast wears the horns crowned; they were, with the instructions of the Angel, sure characters by which this Beast was to be known again, when he should be seen in another condition. The Dragon however assumed the horns, which, although he did not confer the royalty, he considered them as his property, because they shall in their day "give their power and strength to the Beast," which is full of the names of blasphemy, "and make war with the Lamb."

Ver. 3. "And I saw one of his heads as it
"were wounded to death; and his deadly
"wound was healed: and all the world
"wondered after the Beast."

The former appearance of the Beast shewed the full splendour of the imperial glory, which John has explained to have been derived from the Dragon, who gave him "his power, his seat, and great authority." This Verse is to be referred to the particular circumstances of the Empire at the death of Nero, the last of the Octavian family, when the sixth head in that line received a deadly wound. The Roman affairs were in a turbulent situation on account of succession to the throne, caused by the contentions of Galba, Otho, and Vitellius. Different factions, supported by veteran legions, gave

room

room to conclude the time arrived, when this great Empire was doomed to fall through intestine war. Suetonius compared Rome at this time to a ship driven by contrary winds, ready at every moment to sink. Notwithstanding the unfavourable aspect of public affairs, the full glory of the Empire, and imperial name, were restored when Vespasian was saluted Emperor. The deadly wound was healed in respect to the Roman state, and the world beheld with admiration the sudden tranquillity which followed.

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It is very certain, that in the first age of the Church a strong persuasion had taken hold on many Christians of the near approach of Our Lord's second and glorious coming. This their mistake gave occasion for the admonition from S. Paul, "Be not shaken in mind, neither by spirit or by word, as that the day of Christ is at hand. Let no man deceive you: it shall not come except there be first a falling off, and the man of sin be revealed." The prophecies of Daniel were open to Jews and Christians, and might have led them, on the removal of their common enemy Nero, whom the latter may have considered to have been the "man of sin," and on viewing the distracted condition of the Roman state, to conclude the dissolution of the Empire was at hand. The Jews confided in their temple, as under the divine protection. In the second year of Vespasian their city was taken, and their temple overturned. The expectations of the one and the other were frustrated, and tauntingly scoffed at by the heathen.

² Thess. ii.
2, 3.

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Ver. 4. "And they worshipped the Dragon
 " which had given power to the Beast;
 " and they worshipped the Beast, saying,
 " Who is like unto the Beast? who is able
 " to make war with him?"

Univ. Hist.
 Rom.

When the superior fortune of Vespasian had restored the public tranquillity, he was received at Rome, on his return from the East, as one sent from the gods to perfect the glory and stability of the Empire. Altars were raised in the streets, victims slain, and supplications made: flowers were strewed in his way; odours and perfumes were cast into the air. In such religious triumph was he conducted to the Capitol. Flattery and credulity joined to inspire into the people the notion of his being the peculiar favourite of Heaven. At Alexandria miracles were attributed to the operation of his sanctity on the blind and maimed. It was understood, that in the temple of the same city he had an auspicious vision of the god Serapis, to which celebrated fane he approached alone, curious to consult concerning the Empire.

Tacit. L. iv.

In this short transcript is seen the worship of the Dragon. Altars, victims, and supplications were devoted and offered up to him. In the honours paid to Vespasian, the head of the Beast, and in the attributes which adulation conferred on him, may be distinguished the worship of the Beast. In his prosperous fortune is manifested the motive to the exultation, "Who is like unto the Beast? who is able to make war with him?" Rome, the mighty city! her Emperors are worshipped as gods. The application suits with peculiar precision to the conjuncture.

Nero

Nero had a little before proscribed and persecuted the profession and persons of Christians. Vespasian had just then, by his arms, overturned the temple, and subdued the nation of the Jews. The obvious inference drawn by the heathen was, that their gods, so much decried by their opponents, had proved themselves stronger than the God of Christians and Jews.

John began his account of the Beast with things known to, and experienced by him and the Churches, apparently with design to leave them under no mistake in the statement, in respect to time, of the subsequent parts of the Chapter. They were instructed that the afflictions of the Church, begun under Nero, should be followed by others more lasting and severe. He took effectual care to wean them from the eager expectation, before mentioned, of the near fall of the Roman Empire, and the immediately consequent glorious appearance of Our Lord: first, by informing them that the Empire was destined to subsist several centuries beyond their age; and next, that when its fall took place, there were other great and wonderful occurrences to be brought forward in the world before the kingdom of the Saints should be established upon earth. It seems to us certain, beyond all question, that the Churches were left in no doubt where to affix the first point or action of the series contained in this Chapter; seeing that it was so particularly described, and what they had experience of, and filled the time from the death of Nero to the confirmation of Vespasian in the Empire.

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Ver. 5. "And there was given him a mouth
"speaking great things, and blasphemies;
"and power was given unto him to con-
"tinue forty and two months."

John here informed the Churches, that notwithstanding the vaunting speech of the Romans, who named Rome the *eternal city*, her fate was determined and certain. The space allotted for her dominion, from her arising out of the sea to the fall of her imperial state into the sea again, when the second Angel sounded, was "forty and two months." Upon this information, counting from the received Epocha of the foundation of Rome, they were enabled to compute the time when the imperial dignity should cease in Rome, to a nearness only short of exactitude by fewer years than are expressed by one prophetic month. In like manner, counting from the ninety-fifth year of the Christian æra, or fourteenth year of Domitian, it was easy to determine, nearly, how long the Empire had then to run, viz. about three hundred and seventy years. Whether any such computations were made by reflecting men of the time, is more than we are able to say; but if any such there were, they have not been transmitted down, neither would it have been safe to publish them so long as the Empire subsisted. The prophetic month consisted of thirty days: forty and two months, or three years and an half, made the sum of days one thousand two hundred and sixty. The Capitoline tables state the foundation of Rome to have been on the fourth year of the sixth Olympiad: Varro has placed it one year earlier.

earlier. It is probable the former was of the more received and civil use, because Livy has followed it. The fourth year of the sixth Olympiad was the same as the seven hundredth and fifty-second year before the Christian account. Augustulus was deposed, and the resident Empire in the West dissolved, by Odoacer the Goth, in our year four hundred and seventy-six, making together the duration of the old Roman dominion in Rome to have been one thousand two hundred and twenty-eight years. Odoacer was an invader, and disowned by the Eastern Romans. But if the account be laid to the cession of Italy to Theodoric the Ostrogoth, by the Emperor Zeno, of which mention was made in the former part, there were one thousand two hundred and forty-five years. By this cession, and admission of title, the Roman imperial power really and formally ended in Italy in the year of Rome now mentioned; that is, in the prophetic stile, on the fifteenth day of the forty second month. The last division of the predicted time was current, and, after the manner of the Jews, is to be counted as if filled up.

Ver. 6. " And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

Ver. 7. " And it was given to make war with the Saints, and to overcome them; and power was given him over all kindreds, tongues, and nations.

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Ver. 8. "And all that dwell upon the
 " earth shall worship him, whose names are
 " not in the book of life of the Lamb slain
 " from the foundation of the world."

In these Verses the rage of the Beast against God, and his Church, is painted in lively colours. The virulence of the Beast, inspired by the Dragon, was exemplified in nine persecutions, beginning with Nero, and ending with Dioclesian. In this time the Beast openly blasphemed God, derided his means of mercy, and endeavoured, by the use of excruciating engines, to compel those who bore the sacred name of Christ to a denial of their faith, and a dereliction of their hope. This war was waged against the Saints in the season of the Dragon's high power, and before he was vanquished by the Arch-Angel Michael, because "it was given him to overcome them." In these malicious times so many were brought before the Roman magistrates, accused of contemning the Altars, that guilt or acquittal was put to a short issue. If the accused refused to join in sacrifice, they were led to death. This summary proceeding involved the Jews, equally with Christians, in punishment, as often as informations were laid against any of that people. In the former Volume, the tabernacle was understood to signify the Mosaic dispensation; the temple in heaven the Christian Church. It seems a distinction of the sufferers under the two denominations is preserved in the sixth Verse; "to blaspheme his name, and his *tabernacle*, and them that dwell in *heaven*." Moses spoke frequently, in
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the law, of the material temple to be built "where God would choose to place his name there." David said, "his name is great in Israel, in Salem is his tabernacle." The name of God connected with the tabernacle, seems to have particular relation to the faith of the Jews; the dwellers in *heaven* to the Christian Church, or spiritual temple. The nations of the West and East acknowledged Rome and her gods, with the exception of those "whose names were written in the book of life of the Lamb."

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Pf. lxxvi.

The actions of the Beast have been explained, so far as they are a comment on the four Roman horsemen in things pertaining to the Christian Church. The time included was the four periods of heathen empire under the four seals, counted from the first, down to the reign of Constantine. In all that time the Beast bore in his body the Lion, the Bear, and the Leopard, the emblems of Asian dominion. When the fifth seal was opened, Constantine in the throne, Constantinople built, and the Church secured from violence, the Beast lost the emblems, and seemed to have acquired a human heart in parting with the figures of a brutal nature. But, although it should seem that such discernible characters of the Beast, and his actions in this part of the Vision, can only belong to, or be affixed to the periods mentioned, John has described, in the next following Verse, the end of this Beast in respect to his imperial state, in terms which do not agree to, but are in the means the very reverse of, the relation he has made of the fall of later Rome

CHAP. XIII. Rome under the filthy and fornicating woman, exposed to view in the seventeenth Chapter. "And

Ch. xvii.

12, 13, 14,

16, 17.

"the ten horns which thou sawest, are ten kings; these shall have one mind, and give their power to the Beast; these shall make war with the Lamb. And the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled." From which it is evident, that later Rome, and the power resident therein, shall fall by the hands of the ten kings, who, from fast friends, shall in the time be changed into most determined enemies.

Ver. 9. "If any man have an ear to hear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. This is the patience and faith of the Saints."

Rome has been represented in the highest range of her imperial glory; kindreds, tongues, and nations in subjection to her. Here is an emphatic call for attention to the equal retributions made by the divine providence. Admonitions in the same words are found in the epistles to the Churches of Asia, and in the Gospels, where the importance of the subject required a particular exertion of the mind: for instance, John the Baptist came in the spirit

spirit of Elias; "If ye will receive it, this is CHAP.
 "Elias which was to come. He that hath ears to XIII.
 "hear, let him hear." As Rome had risen by the Matt. xi.
sword to great dominion, so she shall fall from it by ¹⁴
 the sword. She who had invaded the kingdoms of
 the world, and made many captives, shall be invad-
 ed in her turn, and remain for a time in subjection
 to a nation of Goths. She fell, not by intestine
 war, rebellion, or alienation of friends who had
 long adhered to her, but by a rapid and successive
 conquest of her provinces, and by a foreign sword;
 by the means, and in the manner, the Roman power
 had grown to such an amazing stature. Those
 who *had ears to hear*, and capacity to apply the ge-
 neral precept of divine retribution to the particular
 object of the prophecy, would, by contemplation
 on the just dealings of the Almighty Superinten-
 dent over communities and individuals, to be ma-
 nifested in the suitable season, find their patience
 supported, and their faith invigorated.

It is convenient, in this place, to say a few words
 in prevention of the doubts or difficulties which
 may arise on a misapprehension of the character of
 the Beast, and from a supposition that it perished
 with the Western Empire. When it was seen to
 ascend up out of the sea, it bore marks of the whole
 term of duration, in the two conditions it was des-
 tined to experience. Seven heads indicated the
 dominion of Rome in the first condition, under se-
 ven species of executive power. Five of those Ch. xvii.
 powers were already fallen in John's days. The
 sixth, the imperial, was present with him; the se-
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venth was yet to appear. It shewed itself at an after day, in the short liberty Rome enjoyed from the expulsion of the governor, set over the city by the Greek Emperor, in the year 725, until Charles the Great invested the Pope with sovereign power in the year 800. Of the seventh head it was said, "when he comes, he shall continue but a short time." When the seventh head was removed, the Beast from thence forward represented modern Rome, in the conjunct exercise of temporal power with the spiritual, which the prelate of Rome had taken to himself some centuries before; for it must be remembered, that the civil sovereign power was necessary to constitute him a head of the Beast, under whom Rome is seen in the second condition. There is one observation more, which may not appear improper whilst we are upon the subject of the Beast. One of the heads, the imperial, seemed wounded to death in Nero. Nero, like his predecessors in the Empire, was Pontifex Maximus and Emperor, was supreme in matters religious and civil. "To make an image of the Beast, which had the wound by the sword and did live," was to make an image or similitude of the Beast in that part wherein he was wounded, viz. the imperial head. The image was carved, and set up in pontifical power by the Greek Emperor: the other part, the civil, was the donation of Charles the Great. In the conjunction of powers, properly speaking, the eighth head was constituted. The Beast bears it, such as it is ~~seen~~ at this day, and such as John saw it in his seventeenth Chapter.

Yer.

Ver. 11. " And I beheld another Beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon."

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This Beast arose out of the earth, or Eastern side, and signified Constantinople, the seat of Roman dominion after the Empire in the West had fallen to ruin. It sprang up under the fifth seal ; but the actions attributed to it are to be referred to the times of the third and fourth trumpets, the periods which next followed after Rome had ceased to be imperial, and are to be taken as explanations of those parts of the first Book, and as intended to affix a certain meaning and undoubted sense to the bitter waters and Western darkness. The first Beast bore seven heads and ten horns, characterizing Rome in two conditions: this second Beast shewed " two horns like a lamb." To maintain the likeness to a lamb, the two horns must be understood to grow out of one head. A head, as of the former Beast, represented a species of government ; horns, kings or kingdoms. Constantinople has had but one head, or kind of government, the imperial, which nevertheless has borne two horns or kingdoms on that one head. To us who live in so late an age, and see the Mahometan Empire in Constantinople to have taken the place of the Christian, the Vision is distinct. The horns were the horns of a lamb. There were but two horns : no third denomination, either of religion or nation, shall ever have dominion in that city as a capital of empire. The lamb was the emblem

CHAP. blern of favour and acceptance with God. This
 XIII. Empire was never heathen, nor was the Dragon at any time formally worshipped in the city. The Beast had speciously, and has always professed to have, the head and horns of a lamb. Upon the change of power from one imperial hand to another, a new mode of faith was introduced, named *Musselman*, or true belief; pretended to be derived through a Prophet sent from God. Although, considered in the whole, absurdly erroneous, it is not heathen. Thus the second horn is seen affecting to appear that of a lamb, but his pretensions are guarded against, for "he spake as a dragon."

Ver. 12. "And he exerciseth all the power
 " of the first Beast before him, and causeth
 " the earth, and them that dwell therein,
 " to worship the first Beast, whose deadly
 " wound was healed.

Ver. 13. "And he doth great wonders, so
 " that he maketh fire come down from
 " heaven in the sight of men;

Ver. 14. "And deceiveth them that dwell
 " upon the earth by means of the miracles
 " he had power to do in the sight of the
 " Beast; saying to them that dwell upon the
 " earth, that they should make an image of
 " the Beast that had the wound by the
 " sword, and did live."

This part is explanatory, and describes the qualities and actions of the Beast; and is to be considered, in time, when Constantinople stood alone
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the metropolis of Roman Empire, and the beginning of the relation to bear date with the third trumpet. Looking back to the former Volume, the fifth seal is found to have disclosed the security of the Church under Constantine; the sixth, the disturbed state of the Empire in the West and East, the sealing of the servants of God and the Lamb, and other religious proceedings of that visional day. The short period of Sabbath, and temporal tranquillity, was the subject of the seventh seal. The first trumpet declared with precision the place, or side of the Empire, on which the metaphorical storm was directed to fall. The mountain burning with fire, and deluged in the sea, was descriptive beyond a need of fuller explication. There was no occasion for enlargements on these several heads, nor would it have been easy to have rendered them plainer to the understanding by other figures, or by any other means than that of changing the stile of writing, and assuming a direct narration. This second Book, when it had delineated Heathen Rome by the marks in the body of the Beast, and which it bore only in the time of heathen imperial government, and affixed it to the four Roman horsemen to whom the actions of the Beast belonged, passed over the five intervening perspicuous periods mentioned, between the fourth and the tenth, took up the explanation at the third trumpet, and continued through the fourth, where the metaphors of bitter waters, and darkened skies, wanted a direction to guide the mind to their scope. This was clearly the intention, because the like conduct of

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the matters of this Book was observed in respect to the fifth and sixth trumpets, which being obvious, and readily perceivable by the understanding, in the conquests of the Sarazens and Turks, are omitted; and the explanation transferred to the tenth Chapter, the Hosanna Rabba, the seven thunders, and restitution of the Witnesse. What is advanced here will become manifest in proceeding forward, and is of present advantage in settling a true notion of the Book before us.

Such Commentators as have understood the Beast with two horns to be Papal Rome, with the two orders in the Church of regular and secular Clergy, or indeed to be Rome in any time or form, have erred; and, like travellers through an unknown country neglecting given directions, have lost their way. In the first place, the two-horned Beast cannot, so long as any consistency is admitted in the representations made of objects, be alleged to be the same with the ten-horned Beast of the seventeenth Chapter, which meant unquestionably Papal Rome, whatever the advocates for the Church of Rome may affirm to the contrary. Again, beasts, and horns, imply uniformly in Daniel and John temporal states, and the superior powers ruling in them. This second Beast must be considered in this way, or John must be charged with departing from constancy in his ideas, and regularity of description. He has cast no such impenetrable darkness over his subjects of revelation. As they come forward they were intended to be, and are discernible. The divisions and passions of

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men make the obscurity in far greater part, by interpretations agreeable to their own opinions, in the stead of faithfully pursuing the prophetic trace, and waiting with an unbiassed mind for the opinion which will result from thence. Romanists resolutely shut their eyes, and will not see therein any impeachment of their Church. Protestants, on the other hand, resolve, by every mode of interpretation, to find that Church in the first Beast, in the second Beast, and in the false Prophet; in which, notwithstanding, we confess to perceive no figure of the Roman Church. The learned Mr. Lowman, whose work upon the whole merits an high eulogium, has put the following conclusion to his observations on the description of the first Beast.

"These several descriptions together, all which
 "must be united in the kingdom of the Beast, seem
 "plainly enough to denote a new form of govern-
 "ment in Rome, after the imperial government
 "should cease, and after the Exarchate of Ravenna
 "should be suppressed, when the Roman Empire
 "should be divided into ten distinct governments
 "or kingdoms; which can be no other than the
 "government of Rome in the hands of the Popes."

Having thus determined the first to be Papal Rome, it became necessary to break the horns of the second Beast, to degrade him from sovereignty, and give him what the Bishop of Bristol, who has followed Mr. Lowman in this part of his very valuable work, defines into "*imperium in imperio*," an empire within an empire. According to the former, the second Beast is no other than the Bishops and

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other clerical persons, whom Charles the Great and his successors enfeoffed with territories, immunities, and princely jurisdictions, all in spiritual subjection to the Pope; and so they worship the first Beast. Mr. Lowman concludes, "To this, I think, all the other parts of the prophetic description will agree, as we shall shew more fully hereafter, nor does it much differ from the opinions of Mr. Mede, Waple, Whiston, and Daubuz." The reader has now before him the general stream of English interpretation: he will be able to determine what part to take, when he shall have weighed what remains of the description of the two-horned Beast. We think the *earth* denoteth the place; *the Beast*, the dominion; the *two horns*, the two ruling powers.

The Eastern Emperors retained the proudest titles of their predecessors in Rome, and exacted a like obedience: their stile was Roman Emperor, Cæsar, happy, invincible. The city was affectedly named New Rome, had Senate, Consuls, &c. The Emperor held the dictatorial, or absolute power, and ruled in all things according to the more ancient customs of the Western Empire. In the adoption and enforcement of the civil laws of Rome consisted the exercise "of all the power of the first Beast before him;" and in the obedience of the people is found the "worship of the first Beast, whose deadly wound was healed;" that is, in a submission to his laws. When interpretation puts the figure for the thing intended, and supposes *worship* in this place to be actual prostration and adoration, which

which the second Beast performed in the presence of the first, *before him**, there is no wonder it should err, and sometimes go near to contradict itself. Of the second Beast it is said, he "causeth the earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed." Mr. Lowman, and the learned Bishop we have named, agree in the circumstance and time when the deadly wound was given. In their sense, it was given in the person of Augustulus; but they are not so well agreed in the matter of the healing. The former stated the healing of the wound to be accomplished in the donation of Pepin, whereby the Pope became a sovereign prince, and Rome the capital of his kingdom. In this way, the Pope is made the seventh head of the Beast, as being the next after the sixth, or the imperial head which ended in Augustulus, and has continued a head for a thousand years. The relation made by the Angel concerning the seventh head, "and when he cometh, he must continue a short time," will not suit to the papal kingdom, which has already far exceeded, in time, any former head: beside, the difficulty of the eighth head was to be solved in this manner; "The state of Rome, and its government, answers well to the de-

Ch. xvii
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lb. 21.

* ΕΝΑΝΤΙΟΝ ΑΥΤΟΥ. This is one of the many Hebraisms which are found in this Book. *Before him*: the corresponding Hebrew preposition, נִכְח, in the presence of, for, on account of. One example, of many that might be produced, will be sufficient to determine how it may be understood, had the words been written in the Hebrew tongue: Gen. xxv. 21; "And Isaac entreated the Lord (coram uxore sua, vel propter uxorem suam) for his wife, because she was barren."

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“ scription of the Beast *that was*, and *is not*; and
 “ shews how this last government of the Beast may,
 “ on some accounts, be called the seventh, and, for
 “ other reasons, the eighth head.” All that need
 be said upon this interpretation is, that the Angel
 spoke of the heads apart, as distinct in themselves,
 and in number eight, without conveying any no-
 tion of the admixture inculcated by this author.
 The other respectable writer has observed with
 truth, “ The wound could not be healed by the
 “ rising of the seventh head, as interpreters com-
 “ monly conceive; the same head which was
 “ wounded must be healed; and this was effected
 “ by the Pope and people of Rome revolting from
 “ the Exarch of Ravenna, and proclaiming Charles
 “ the Great Augustus, and Emperor of the Ro-
 “ mans. Here the wounded imperial head was
 “ healed again, and hath subsisted ever since.”
 The observation on the matter of healing appears
 to be just, the application faulty. A few pages
 after, “ It is the Roman Beast in his last state, or
 “ under his seventh head, and he hath a mouth
 “ speaking great things and blasphemies; and what
 “ can be greater things and blasphemies, than the
 “ claims of Universal Bishop, infallible judge of
 “ all controversies, sovereign of kings, disposer of
 “ kingdoms, vicegerent of Christ, and God upon
 “ earth.” By these accounts compared, the sixth
 and seventh heads do now subsist together, and are
 seen in the German Emperor and Roman prelate,
 and belong to the *Roman Beast in his last state, or*
under his seventh head. This must be admitted on
 the

Diff. p. 227.

the supposition that Charles the Great was the sixth head, which was healed, *and hath subsisted ever since.*

Such was the Roman Beast, the object of the worship of the second Beast in the time the deadly wound was healed. "Wonderful as this Beast was, his words and actions are no less wonderful," are our author's words when he proceeded to apply the little horn, of the seventh Chapter and twenty-fifth Verse of Daniel, to the first Beast; and to shew in it *the Universal Bishop, infallible judge of controversies, &c.* Now, it will be well to look at what John has said of the second Beast.

Ver. 12. The second Beast exercised all the power of the first Beast *before him*, and caused the people in subjection to him, the earth, to worship the first Beast, which had been wounded, and was healed.

Ver. 13. He did great wonders, and brought down fire from heaven in the sight of men. Ver. 14.

Thus he deceived the people, the earth, by means of the miracles he had power to do in the sight of the Beast, and commanded them to make an image of the Beast which was wounded, and did live. The

actions of the second Beast are set down in a progressive way, and are distinct in their successions.

The first action is the exercise of power; it was a sovereign power, because it was the power of the first Beast. The next action was the performance

of great wonders, in appearance miraculous, but in reality delusive; for the third action was the deception of the people when prevailed with to make the image of the Beast. These things being so, it

became the business of interpretation to follow with

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equal steps, and to observe a like progression and similar order in events. Where this has not been done, interpretation may be said to have failed ; and the rather in this passage, where the characteristic directions of place, dominion, and ruling powers, have been neglected. Proceeding to the image of the Beast, he observes, " What appears most probable is, that the image and representative of the " Beast is the Pope. He is properly the idol of the " Church." And a little after, " he is nothing more " than a private person, without power and without authority, till the two-horned Beast, or corrupted Clergy, by choosing a Pope give life unto " him." And again, " the prophecy descends " more and more into particulars, from the Roman state, or ten kingdoms in general, to the Roman Church or Clergy in particular, and still " more particularly to the person of the Pope, the " head of the state as well as of the Church." Here is the exposition in sum, stripped of the more diffused part of the writing. The æra of the whole compounded mass of first and second Beasts, is to be taken from the coronation of the Emperor Charles the Great, in the first year of the ninth century, when, according to the interpretation, the deadly wound was healed, and the sixth head restored. The second Beast, the hierarchy of regular and secular Clergy, subsist in the first Beast, make the image, and then adore it. This image is the Pope, the head of the Church, and seventh of the Beast. To make good the interpretation, when it reached the seventeenth Chapter, it became necessary to blend the

the eighth head with the seventh, as was done in the mixture of the second Beast with the first. But, after all, the whole structure will fall before one or two historical recitals, which prove the image was erected, lived, and was *worshipped* prior to the reign of Charles the Great, and before the wound was healed in the sense of our author, or the image became "head of the state as well as of the Church."

Pope Gregory the second caused the revolt in Italy, and excommunicated the Greek Emperor Leo Isauricus, because he was an enemy to image-worship. Pope Zachary formally deposed Childeric king of France, absolved the nation from their oath of allegiance, and conferred the kingdom on Pepin the father of Charles the Great. In both these points the image was obeyed, that is, worshipped, in the exertion of the highest authority. Too much time has been employed on this unpleasant subject, which should have been passed over in respect to the great learning and piety of a prelate, whose writings upon the whole have made his country his debtor, did not his interpretation carry so very specious an appearance, it was necessary to remove it quite out of the way.

A. D. 725.

A. D. 751.

The Emperors in Constantinople derived all their prerogatives, together with the name of Cæsar, from Rome, and "exercised all the power of the first Beast *before him*;" that is, because of, or in virtue of, the Roman imperial customs. From the same cause, derivation from Rome, the Eastern people "worshipped the first Beast," were obedient to the law of the elder city in that form it had acquired

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ed in the time of imperial government, which was established in Rome when the "deadly wound was healed." The Emperors in Heathen Rome held the office of Pontifex Maximus as conjunct with the throne; they held it from the first Cæsar. Hence, without infringing upon the laws, they drew to themselves the superintendence and regulation of Religion. The title continued until Gratian rejected it. The successors to Constantine retained and exercised a superintendence in ecclesiastical affairs. The power, thus descended from old Rome, remained in the Constantinopolitan Emperors: the object alone was changed. In this manner, by a transfer from one object to another, the law of the first Beast was continued and submitted to; and herein is understood, "he causeth them to worship the first Beast." By the further description, "whose deadly wound was healed," the derivation seems marked as from Heathen Rome, because such was Rome when the wound was healed. The Emperors convened Councils, appointed and removed Bishops, and ordained punishments for heretics. At first, imperial Edicts in cases of religion, did not exceed imprisonments and confiscations. Honorius began in the West a contrary proceeding by a sanguinary Edict against the Donatists in Africa: a fatal example, which was too well copied in the East. Of this unhappy use of religious supremacy is understood the "bringing down fire from heaven," and the miracles he had power to do "in the sight of the Beast," in virtue of the imperial power derived to him from the first Beast. Moses and Elias
called

called down fire from heaven to consume the disobedient to the law of God : this second Beast proceeded in ecclesiastical affairs, as if he had been entrusted with a like prophetic mission ; in them he acted, and “ spake as a dragon.”

Ver. 14. “ And he deceiveth them that dwell
 “ upon the earth by means of the miracles
 “ he had power to do in the sight of the
 “ Beast ; saying unto them that dwell upon
 “ the earth, that they should make an image
 “ of the Beast which had the wound by the
 “ sword, and did live.”

The compulsive power residing in the Emperors, which was supposed of right belonging to them, was the *deception* ; and the many examples of punishment were the *miracles*, which obliged the Eastern people to a submission in the extraordinary measure now to be related. John has signified the transaction by an allusion, which it may be proper previously to explain.

Before the conversion of Constantine, it was customary in Rome for the succeeding Emperor to celebrate the Apotheosis, or deification, of his deceased predecessor. The ceremony was of many days continuance, and ended by placing the statue of the Emperor in one of the Roman temples, distinguished by the symbols of such attributes as were assigned to the new divinity, with an altar, and a form of worship. From thenceforward he was a god in the Roman Calendar, and spoken of as such ; *Divus Julius*, *Divus Vespasianus*, &c. When the fourth trumpet

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trumpet sounded, the second Beast had been single in empire for more than a century. The allusive deification of deceased empire in Rome is to be understood to take place after the preparatory days were elapsed, and all hope of a revival failed, by rearing up an image of it, to which divine honours were paid. The image, or statue, was to be erected in some one of the temples in the city of the first Beast, Rome. At the time of deification, the second Beast was in possession of Rome, as the act required. The Greek Emperor governed Latium by an officer stiled Duke of Rome, who was subordinate to the Exarch of Ravenna. In that conjuncture of time, and in the lowest condition Rome had known from her foundation, was the image of departed empire set up in her. The image was the papal spiritual dominion. They err from history, and lose the very idea of the religious consecration of an image, who attribute to it more than a pretended divine virtue, and spiritual effect or power. The Pope was long the image of the Beast before he became the eighth head of the Beast by the donations of Pepin and Charles the Great. It never entered into any man's thoughts, that he has trodden on the necks of kings from any consequence annexed to him by his Italian dominions. No, it was "the Universal Bishop, infallible judge of all controversies, sovereign of kings, disposer of kingdoms, vicegerent of Christ, and God upon earth," which gave him strength for action, and wherein he was the image of the imperial Beast which had the world under its controul. The persuasion

suasion of divine authority resident in the image, spread abroad on every side, and princes partook in, or were compelled to submit to, the general infatuation. When the third Angel sounded, Rome was fallen from empire, the provinces were filled with northern nations, who eagerly drank the bitter waters; every thing was in readiness, and in a fit disposition on that side to receive and worship the image. In the East, the Patriarch of Constantinople, the Bishops of Antioch and Alexandria, had maintained their independence down to the time of the fourth Angel. Then it was that the Emperor, for matters of convenience, which are to be found in the Appendix, and his successors for so long as the reason of convenience lasted, made the papal spiritual power dominant over the Bishops of the East. The papal power, thus deified and universal, became the image of imperial Rome deceased, issuing mandates through the whole of the old Empire, the world of the Vision, and binding all Christians to her obedience. The Greek Emperor's part in this work received the conclusive form, when Phocas, contrary to the usage of the Church, and contrary to the canon of the fourth general council, confirmed to Boniface the title and power of Universal Bishop, by an Edict given out in the year 606. "Alter autem post Gregorium, Bonifacius III. scribitur a Phoca obtinuisse primatum, divulgatis in eam rem edictis atque diplomatis."

S. Sever.
Contin.

Ver.

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Ver. 15. " And he had power to give life
 " unto the image of the Beast, that the
 " image of the Beast should both speak,
 " and cause that as many as would not
 " worship the image of the Beast should be
 " killed.

Ver. 16. " And he causeth all, both small
 " and great, rich and poor, free and bond,
 " to receive a mark in their right hand, or
 " in their foreheads.

Ver. 17. " And that no man might buy or
 " sell, save he that had the mark, or the
 " name of the Beast, or the number of his
 " name."

The explanatory Book has shewed to the Churches, by an allusion perfectly intelligible to them who were no strangers to the destined fortune of Rome, the then seat of empire, the image set up, and for what purpose; the place, Rome; and the hand or power which erected it to be in the earth, or East. The further continuation of the history of the image, as the apposite part to the fourth trumpet, described " the rulers of the darkness of this world."

Eph. vi. 12.

The second Beast, when he had prepared and placed the image, proceeded to adorn it with the ensigns of divinity; but, in the stead of hieroglyphic characters and lifeless symbols, " he had power " to give it real life, speech, and motion. The statue became a present deity, and capable to enforce its own worship. Thus inspired with life, it exacted universal homage, " and he causeth all,
 *
 " both

“ both great and small, rich and poor, bond and
 “ free” to bear his signature. The statue was no
 local deity, or object of worship confined to one
 city ; all of every nation were compelled to bend
 down before it, and carry the outward tokens of sub-
 mission, at the penalty of exclusion from the rights
 of civil life. “ No man might buy or sell, save he
 “ that had the mark, or the name of the Beast, or the
 “ number of his name :” all the great privileges of
 society were reserved for those who were free of his
 city, and denominated, in religion, by the “ name of
 the Beast,” that is, Roman. The image in every
 part carried an unfailing likeness to the original
 from which it was taken, imperial Rome in John’s
 days ; particularly, in that strong feature, the right
 of citizen. There is another similitude no less af-
 fecting, but as it did not depend on the form or
 outward figure, it is not signified in this place,
 which is duration. John instructed and consoled
 the Churches, in that part where he enlarged upon
 the afflictions coming from the first Beast, by in-
 forming them, “ and power was given him to con-
 “ tinue (make war) forty and two months ;” the
 just time allotted to the Gentiles to tread under foot
 the Holy City and the outward Courts, viz. “ forty
 “ and two months.” The Gentiles are the vassals of
 the image, and prevail in the Holy City throughout
 the reign of their sovereign.

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Ch. xiii. 5.

Ch. xi. 2.

Dan. vii.
25.

By connivance, at first from motives of policy,
 and after by open acts, the Emperors permitted,
 and at length established, the bold pretensions of the
 Roman Prelates in the East. It will be found of
 no

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no avail to urge against what has been advanced, that the See of Rome enjoyed an extensive power, and claimed an universal superiority, before the time assigned here. It is true; but let it be considered what the prototype was. It was Rome bearing in its body the Lion, the Bear, and the Leopard, the signs of Eastern dominion. No idol could be an image of that Beast, which did not resemble him in every part of his composition. To be the image, it was necessary that the *dwellers on the earth*, or in the East, should worship the Bishop of Rome. They did so at the time stated, and continued to do so for four centuries, or thereabout; and notwithstanding the schism, he has been owned, and is still owned, by many in the East, who are said to *latinize*, and the convents which obey him are named *Latin* convents. The motives inducing the Greek Emperor to put the image under the hands of the sculptor, arose while the third trumpet sounded, and soon after the bitter waters began to flow. Justinian had overthrown the Ostrogoth kingdom. In the contests with the Lombards, the security of Rome, and the peace of the country, depended in a great measure on the friendship of the Popes. When Zachary was offended, Leo Isauricus lost his part of Italy.—To return to the image, which was finished, set up, and worshipped towards the close of the sixth century, in the elevation of Gregory in the year 590; it then found breath to speak, and power to issue compulsory mandates. The writings and actions of Gregory appear to fix the time beyond danger of mistake.

Of

Of both some short accounts shall be given in the Appendix. One circumstance ought not to be omitted in this place, because it seems worthy of remark: The power of the Popes was dominant over the Churches of the East for a space of time very nearly equal to that in which the prototype, the first Beast, retained in his body the members of the Lion, the Bear, and the Leopard.

The mystic language of John included the intire reign of the image, and was not directed to any particular age or period of that reign. After the second Council of Nice, and in the time of Charles the Great of France, "small and great, rich and poor, free and bond," paid the exacted adoration to the image. The second Council at Nice adopted for the Eastern Church the ill-digested mass of Roman novelties in religion. Charles imposed the Gregorian liturgy on the French, and forced it through his dominions in the West. Thus the whole of the old Empire received the law of the Image, "and the mark of the Beast." The expression refers to an ancient custom of impressing the master's name on some conspicuous part of the slave's body. In reading the histories of the times, and finding the opposition of the French and German Clergy in the reigns of Charles, and of his son Lewis the Pious, caution is to be used to prevent the mixing of things together which should be kept separate. The Gregorian liturgy, the Latin mass, purgatory, worship of the blessed Virgin, of Angels and Saints, passed without hesitation. The supremacy of the Popes had been established

A. D. 787^d

P.

by

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by the Western Emperors, and been long owned in the West. It was a new introduction into the Church, and which wanted the mellowings and softenings of time to make it palatable, the worship of images, at which they stopped a little, but submitted at length. The writings and objections of some few individuals against received doctrines, who were quickly suppressed and put to silence by Councils in France and Germany, do not properly come into account where the body of the Church is spoken of, and the result and final issue alone is considered. From the ninth to the thirteenth century many circumstances concurred to the aggrandisement of modern Rome. In that space the image acquired the highest polish: the supremacy of the Roman See became enlarged to such a measure, as to reduce the authority of Bishops to the mere exercise of a delegated power, and to do away what remained of the liberties of national Churches. Gregory the Seventh pretended that he was rightful sovereign of the world, as well in civil as in ecclesiastical government. Fires were lighted to consume those denominated heretics; excommunications were fulminated to compel princes to obedience: in short, when the heathen Beast, who "opened his mouth in blasphemies," shall be compared with its image, his bold assertions and assumptions, and the *killings* on both sides fairly stated, it will be easy to strike a balance between unhappy ignorance, and knowing transgression.

A. D. 1085.
Dupin.

Ver,

Ver. 18. "Here is wisdom. Let him that
 "hath understanding count the number of
 "the Beast: for it is the number of a man;
 "and his number is six hundred threescore
 "and six."

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The wisdom meant, is of that kind which
 cometh from above, and resides in the patience and
 faith of the Saints: let him that hath understand-
 ing, who is wise in this sense, count the number of
 the Beast. There seems to be something of re-
 serve in the expression, which excludes wisdom,
 merely human, from a capacity of counting the
 number; and it may be questionable whether,
 through that medium, the name, if found, would
 be distinctly discernible: because the true wisdom
 is "without partiality or hypocrisy," not encum-
 bered with respects and considerations, which hang
 like a veil before the eyes of the other. "The
 mark, the name of the Beast, and the number of his
 name;" that is, of the name of the Image, concern-
 ing whom the preceding discourse ran, seem all to
 have one and the same denominative word to de-
 scribe them. Suppose for a moment the "mark,
 the name of the Beast, and the number of his name,"
 to have been applied to the prototype old Rome,
 and the denominating word found to be *Roman*; in
 that case, the *mark*, or authority to "buy or sell,"
 would express the privileges of a *Roman* citizen;
 the *name* of the Beast, the *Roman* city, or Rome.
 The *number* of the image has, in the head of
 the Beast, that is, the *Roman* Emperor, a pa-
 rallel number contained in the Greek *Ρωμαϊστος*, in
 which

Ja. iii. 17.

Ibid.

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Grotius.

which the numeral letters together amount to 1223. This number would, in the supposition, express the head of the Beast, in like manner as the number 666 expresses the image. That which holds in the original, may be concluded to hold in the copy, and that one and the same appellative name belongs to the Image, to the Beast, and to his Mark. Under the condition, "let him that hath understanding," we shall not presume to say what is the name which was meant by John; but from the premises there will be no difficulty in excluding several names from any pretension to truth, which have been found in the number 666, some with a good intention, and others with the single design of darkening the subject, and to leave the object of the revelation vague and undeterminable. Ulpian, one of the names of the Emperor Trajan, contains in the Greek spelling the number 666, but is excluded, because it is no farther extendible than the person of that Emperor, and does not reach the Beast, or the Mark. The same objection lies against the Diodorus Augustus of the Bishop of Meaux; against Martin Luther, in any manner of spelling, wherein the number has been earnestly sought. It is needless to multiply citations of this kind, which are no more than delays in the way of better inquiry.

That the *wisdom* of after ages might have some certain guide, a direction was given to investigate the name from the number of the name, "for it is the number of a man." The number is $\chi\epsilon\epsilon$, 666, in the way of account then in use by numeral letters. Irenæus, who lived in the second century, and

and had conversed with Polycarp the disciple of John, observed the given direction: he found other letters of the Greek alphabet which contained the number 666, and composed the word Lateinos*; an appellative, not a proper name, which suits to a succession, not to an individual, and applies to the ruling power in Latium, of which Rome is the capital city, at any time whatever that be. According to Irenæus the appellative may be *Latin*, which he found to agree before the distinction was made of Greek and Latin Churches; yet it must be remembered, that he pretended to no authority for the interpretation as coming from John, therefore it ought to have no more weight in a candid mind than what the suitability of the name to the power which appeared long after in the Church, and as it implied the mentioned distinction before it existed; and again, as the Latin Bishop, the Latin Beast or city, the Latin Christian, are as unequivocally expressed and marked at this day, as they could have been by the denomination of Roman at any time.

* Δ	-	-	-	-	30
Ϟ	-	-	-	-	1
Ϛ	-	-	-	-	300
Ϝ	-	-	-	-	5
Ϟ	-	-	-	-	10
ν	-	-	-	-	50
ρ	-	-	-	-	70
ς	-	-	-	-	200
					<hr/>
					666

CHAP.

XIII.

Ch. ix., 11.

חמלנה
חיה
משרח
Job xvi. 12.

Newton's
Dissert.

In that part where the Angel of the bottomless pit was revealed, there were two names imposed upon him, both significant of the same qualities, but expressed by the Greek and Hebrew languages. The like has been found to hold in respect to the name of the Image, and to be equally deducible from the given number in either language. Dr. Newton, Bishop of Bristol, has produced from Mr. Pyle, a feminine Hebrew adjective רומיית, Romiith, which agrees with the several Hebrew substantives, 'Image, 'Beast, 'Mark, which have each the feminine termination; and joined with them severally, makes in construction, *Roman Beast*, *Roman Mark*, *Roman Image* *. "It is really surprising that "there should be such a fatal coincidence in both "names in both languages. Mr. Pyle asserts, and "I believe he may assert very truly, that no other "word, in any language whatever, can be found to "express both the same number, and the same "thing."

Christians of the fourth century understood the Beast to be Rome, and the head to have been wounded in Nero. It was the opinion, says the

*	ה	-	-	-	-	200
	א	-	-	-	-	6
	מ	-	-	-	-	40
	י	-	-	-	-	10
	י	-	-	-	-	10
	ת	-	-	-	-	400
						<hr/>
						666

historian,

historian, that Nero, whose deadly wound was healed, should be sent again the Antichrist, to fulfil the mystery of iniquity. John Chrysostom and S. Augustine gave into the same opinion. The historian, speaking of the persecution under Dioclesian, and accession of Constantine, adds, "from that time we enjoy tranquillity, nor do we believe there will be further persecution, unless that which Antichrist shall inflict before the end of the world; for it is pronounced in sacred writings (in sacris vocibus) the world shall be afflicted ten times. Seeing nine are passed, that which remains shall be last." It is plain from this author, who wrote within eighty years after the elevation of Constantine, which way men of *understanding* in that age turned their eyes to look for the Beast, and that they saw the last affliction of the Church of God should come from the same city from whence the nine preceding issued. The appellative *Latinus* agreed as well then to a Roman Emperor, as it now does to a Roman Pontiff: it implied the city and the sovereign, but was no further descriptive as a name. We who live later in the world, and have the advantage over the ancients of comparing risen realities with types, look upon the last affliction of the servants of God to be that signified by the deaths of the Witnesses; to be effected by the Image and his marked vassals; by him, and by his means, to whom the appellative so well agrees; and whose throne is erected on the Beast, or in the great city.

The great name of Irenæus in the Church, and

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XIII.

Dupin.

the agreement of the appellative Latinus to the papal power in Rome, together with the conformity in acts observable in that power to those attributed to the Image of the Beast, have induced the greater part of Protestants to embrace the interpretation he has made of the number 666. When he wrote, the conformity spoken of could not be observed; for the supposed Antitype to the Image did not appear in the world until some centuries later than his age: he wanted the evidence which decides universally in the application of prophecy, the fitness of events to predictions. Had he seen the Papacy in full strength and action, seated in Rome, and claiming catholic obedience, very likely he would not have hesitated concerning the name Latinus. The original work of this Father is lost to the world: there remains no more than a barbarous Latin translation of his tracts against heresies, and some extracts preserved in ancient writers, whose more fortunate compositions have escaped the injuries of time. The extract preserved by Eusebius is as follows: "These things being thus, when as in all true
" and ancient copies this number is laid down, and
" they also testify the same who saw John with their
" eyes; and the word itself teacheth us that the
" number of the Beast's name, according to the numberation of the Gentiles, is declared by the letters expressed in the word itself. We doubt nothing of the name of Antichrist, of the which we affirm certainly, (viz. that it is contained in numeral letters making the sum 666); for if it was expedient that his name should have been openly
" published

“ published at this present, no doubt it had been
 “ done by him who pronounced the Revelation;
 “ neither was the Revelation seen long ago, but
 “ well nigh in this our age, about the end of Do-
 “ mitian’s reign.” Irenæus, Saint and Martyr, has
 certified the number 666 to be that which was writ-
 ten by John, upon the authority of one, or more,
 who had conversed with the Apostle; and has af-
 firmed, as a matter equally certain, that the name of
 Antichrist is contained in numeral letters which
 make together that sum. He has affixed the Anti-
 christ to the Image of the Beast, which is worthy of
 particular notice. Irenæus received his first in-
 structions from Polycarp the disciple of John. He
 was, as Tertullian witnesses, “ omnium doctrina-
 rum curiosissimus explorator.” What he has assert-
 ed upon authorities may be relied on, because he
 had opportunity of receiving the best information.
 In his researches for such words as contained the
 number, three occurred to him, viz. Lateinos, Dupin.
 Euanthas, Teitan: rejecting the two latter, as having
 no relation to his subject, he admitted the first.
 He said, “ the name Lateinos contains the number
 “ 666; and it is very likely, because the last king-
 “ dom is so called, for they are Latins who now
 “ reign; but in this we will not glory.” That the
 Latin or Roman kingdom should be last, he could
 have known only from the Prophet Daniel, whose
 seventh Chapter, there can be no doubt, he well
 considered, when he asserted the Latin kingdom to
 be the *last*; the same which was signified to the
 Prophet to be the last of the four great kingdoms,
 which

CHAP.
 XIII.

Lowman.

Newton's
 Dissert.

Irenæus,
 lib. v. cap.

30

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XIII.

Dan. vii.
24.

which should subsist in the world before the coming of the kingdom of the Saints : therefore he concluded that Antichrist should bear the name, because he should exist in the Latin Beast, or in the fourth Beast of Daniel, and fall together with him at the time when the Saints shall have the great dominion. In the pursuit of such reasoning, he could not have failed to have seen the Image in the little horn, which grew up amongst the ten horns of the Latin Beast, and which "spoke great words against the most High;" and having seen it, he could not but know the space allotted for the reign of the Image, to be a *time* and *times*, and the dividing of *time*. Now, leaving the name, it is proper to state the other circumstances relating to the Image, which may serve to shew his place and professional character.

In the figurative proceedings in the spiritual temple, the servants of God received the seal in their foreheads. That which was impressed by the laying on of the seal is set forth in the epistle written to the Church at Philadelphia: "To him that overcometh, I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, and my new name." The writing was the act of the spiritual High Priest, and was the same in sense and intention with the impression of the seal, the token of acceptance: the only difference is, the one is the promise, the other the performance. The conduct of the Image is imitative, although adverse. His *Mark*, which is his name, he imprints upon his vassals, as it

it were opposed to the name of God. They also bear *the name of the Beast*. The Beast is known to be the same city which had been the seat of Roman Kings, Consuls, &c. and is confronted with the city of God, the new Jerusalem. The *number of his name*, wherein the name of the Image lies covered from open view, is put in equipoise with the *new* and mysterious name which Our Lord shall assume, "which no man knew." The similarity of proceeding attributed to the Image, in those acts which were proper to the spiritual High Priest, announce him to be an High Priest; but as Irenæus affirmed *certainly* that the name of Antichrist was contained in the number, the Image then as certainly is the figure of Antichrist, and his temple the figure of the Antichristian Church, wherein he "exalteth himself above all that is called God, or is worshipped." Aided by a description so full of meaning, and the application supported on the authority of those *who saw John with their eyes*, and conversed with him, wherein the character of High Priest, and the city of his residence, appear to be ascertained, there can remain no reasonable difficulty in affixing the Image to the Antitype, because in the long race of time there is found but one object in the world to which it will apply. It is said, reasonable difficulty, because so long as the *delusion* shall last, difficulties will be propounded without end, and studied evasions proposed, and admitted by the greater part, until that gracious period in the divine providences respect-

Ch. xii. 12.

2 Theff. ii.

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2 Theff. ii.

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ing this world shall arrive, when truth shall assume an universal empire over the human mind.

The Image of the heathen Beast has been seen erected, animated, and in the free exercise of dominion, in that advanced state wherein "he had power to speak, and cause to be killed as many as would not worship the Image of the Beast." He is not said to kill, but to cause to be killed. The annals of Europe declare in what manner, and upon what account, they who have professed to wear the seal of God, and to serve him by the direction of his written word, and who would not worship the Image, have been pursued and slain by the means and procuration of the Antitype. It is needless to particularize the Croisade in Provence; the murderous inquisition under the Duke d'Alva in Flanders; the faith given, and broken, and justified at Rome, in the bloody day of St. Bartholomew, and consequent proceedings of the Catholic league in France. These however were not the acts of one time, nor at any time universal in their effects; therefore that great and general killing of "as many as would not worship him," is to be understood as yet to come, and to be the very means of death to the Witnesses; a continued execution for the space of three years and an half; a last exertion, preparatory to the fall of himself and his city. Just so the Dragon and his Angels fought, but he was vanquished and dethroned by Michael; that is, the old Serpent made one last strong effort for the extermination of the Church of Christ, by exciting an heathen

Ch. xi. 13.

Ch. xiii. 9.

heathen persecution under Dioclesian; which continued ten years; but he was cast down in the end, and his temples were shut. Upon the occasion a song of salvation was sung in heaven; likewise a *new song* will be heard before the throne upon resurrection of the Witnesses, and their restoration to the spiritual temple.

The visible decay of the Papal influence, and the present enlightened state of Europe, may, and probably will, be objected to the conclusions drawn from the prophecy. There is no room for dispute on either head; both are admitted. The authority of Popes, often haughtily exerted over sovereigns, is in the wain, or rather abolished: they no longer controul the secular concerns of kingdoms on the pretence of religion; yet still the communion, the doctrines, and headship in the Christian Church, are maintained in the countries named Catholic, with the firm persuasion of former times. They have even gained ground in this century in places which disowned them at the Reformation, the Palatinate and Saxony. How far Europe is enlightened is not a question: how far the received light may operate in this case is to be considered. The scene of the prophecy should be attended to: it is the Western Roman third of the world, wherein the ten horns or kingdoms grew up on the fall of the Western Roman Empire, extending from Britain to Illyricum, from the Rhine and Danube to the Mediterranean sea. Within that great compass, Britain, the United States of Holland, the little city of Geneva, and a part of the Helvetic league, compose the

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Ch. xvii.
13, 14.

the bodies of people named Protestants. How vast the disproportion, when viewed with the mighty powers of Austria, of France, of Spain, and of the whole of Italy ! so great, taken together, that, humanly speaking, the Protestant states have been preserved hitherto by the mutual jealousies and separate policies of the greater kingdoms. The old intolerating, exterminating tenets of the Roman Church subsist in her invariably the same. No acts of Councils, or canonical censures, have passed against them. They remain covered up as much as may be from the public eye, a deposit to be brought into use when occasion serves ; and to the occasion there wants but the concurrence of will in the great powers named ; of whom further on, in explaining the Vision of the Woman the Antichristian Church, the prophecy says, " These shall have one mind, and give their power and strength unto the Beast, and make war with the Lamb ; but the Lamb shall overcome them." This concurrence of will in a joint war against the Lamb, and wherein the Lamb shall overcome them, hath not yet been experienced in the world.

This second or explanatory Book is found to have enlarged upon transactions, of which some were concisely, but distantly touched, and others omitted in the former Volume : the rising up of empire in Constantinople ; the formation and conduct of the Image of the Beast ; his tyranny and killings of all who would not worship him, under which the Witnesses fell. The Book having brought the wanted explanations down to the tenth

Chapter,

Chapter, and the Hosanna Rabba, proceeded, as in the next following Chapter, to declare the manner, and by whom, the Witnesses were raised from death, their re-entrance into the spiritual temple, and observation of the last day of the feast.

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Ver. 1. " **A**ND I looked, and lo, a
" Lamb stood on Mount
" Sion, and with him an hundred and
" forty-four thousand, having his Father's
" name written on their foreheads.

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Ver. 2. " And I heard a voice from heaven,
" as the voice of many waters, and as the
" voice of great thunder; and I heard the
" voice of harpers, harping on their harps."

On the first day of Tabernacles, the hundred and forty-four thousand of Israel received the seal of the living God. They and the Palm-bearing multitude became Witnesses in the progress of the feast. About the close of the seventh day of the feast, the Beast which arose out of the bottomless pit may be conceived to have made war upon them, and to have slain them; that " the spirit of life from God entered into them, and they stood upon their feet," in the precise time in which they are seen, in this Vision, to stand upon Mount Sion together with the Lamb. The Lamb may be understood to have come

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come down from the throne, the heaven of the Vision; to have called up from death the slaughtered flock; to have set them on their feet upon the visional Sion; to have led them back into the temple to keep the last day of the feast; and to have himself entered with them, the "mighty Angel" clothed with a cloud, who had come down from heaven, the spiritual High Priest. By comparing what is stated here with the second paragraph of the 146th page, a distinct notion will be obtained, as well of the matter we are upon, as of the purpose for which the second Book was put into the hands of John.

The Holy City was usurped and profaned by *Gentiles*. In that city the figure of the oppressed Church, the Witnesses, were slain, and their dead bodies exposed to scorn. Our Lord is seen to stand upon the Sion of that Holy City, and with him the hundred and forty-four thousand, the sealed of Israel, who alone are specified in respect to Sion, and in allusion to the habitation of the kings of the race of David, whose throne Messiah is about to take. The Witnesses of the circumcision, in the literal sense of the Prophets, appear as of single right to attend on him in the day of his inauguration to the kingdom of their nation, "the throne of his father David." This leaf or Section relates to matters unrecited in the religious service of the Hosanna Rabba; particularly to those *sealed up*, which John was forbidden to write when the seven thunders were heard. *To seal up* was not a definitive command precluding further inquiry; it signified no more than to restrain John from making the

the relation of the things uttered by the seven thunders, in that place and at that time. The prophecy of Daniel was open, and understood in many parts before "the time of the end," although he was commanded *to seal* the Book to that time, which would, in the succession of events, render his predictions intelligible in the whole. Daniel had then carried his informations as far as it was permitted to the ancient Prophets to reveal, that is, to the final restoration of his nation, and was enjoined to close his prophecy at that point.

In regard to the Vision we are now entering upon, the time of the actions is to be understood the same as when the seven thunders uttered their voices. In respect to John, the time and place differ: the time is later, by so much as the intervening Visions employed; the place is here the visional Sion. The explanatory Book ran parallel with the fourteen periods of the former Volume, and applied to it in the several points where explanation was wanting. The business of interpretation is to lay the parts together, by which the common error will be avoided, of supposing, without proper distinction, that whatever is later in the relation, is also later in time, and every where to be referred to some new or succeeding transaction. Little doubt remains but that the attentive reader will admit the stating made both of the time and intention of this part, when he shall have seen and considered, that the beginning of this Chapter, and the three succeeding stages of it, are, in time, antecedent to the fall of "a tenth part of the city," that is, the spiritual Ch. xi. 13.

Q Babylon.

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Babylon. From Sion the hundred and forty-four thousand were removed into the temple, for John heard their new song, which they sang *before the throne*, in the Court of the Priests: he heard the loud and mixed sounds which issued from the temple, "as the noise of many waters," "as the noise of great thunder, and as harpers harping on their harps." The spiritual High Priest, with the hundred and forty-four thousand, to have then already passed from Sion into the Court of the Priests, and to have been in the very act of celebrating the Hosanna, may be easily conceived. Under this general, but intelligible description, John has fixed his reader to the Hosanna Rabba; has brought him back to the spiritual temple, from which he had been separated during the Visions, of which the scene was the profane world, and which in the representation could have no place in the Holy Courts; viz. the Dragon, the heathen Beast, the second Beast who spake as a dragon, the Image of the Beast, his worship, and his killings.

Ver. 3. "And they sang at it were a new
"song before the throne, and before the
"four Beasts, and the Elders; and no man
"could learn the song but the hundred
"and forty-four thousand, which were
"redeemed from the earth."

The servants chosen to attend on Messiah in this season of majesty, are, in respect to Mount Sion, signified by the sealed of the circumcision, who are now about to be restored. They are named "the redeemed"

redeemed from the earth," and again, "the first fruits unto God and the Lamb," in allusion to the law. The first fruits were offered to God, were redeemed from secular uses, and given in requital for his bounties, whereby the whole of the coming harvest was put under his protection. "The redeemed of the earth," joined with first fruits, seems to be an Hebrew manner of speech, and put for the redemption of the products of the earth, in the sense of the allusion. However, it must be remembered, that the higher redemption of the servants of God and the Lamb is not the less discernible by supposing the allusion was intended in the relation: it alters nothing in that respect, whilst it suitably precedes the in-gathering of the Church of Jesus Christ, under the figure of harvest. They are they which follow the Lamb; the "undefiled with women," who have not partaken in a corrupted Church; those who were found faithful amidst the various mutations, and pure amidst the various defilements of the sons of men: they, with one voice, sing the praises of God, in the knowledge of his mysterious mercies now opened to them. It is *a new song*, because the object is greater than the deliverance from the Red Sea, which Moses celebrated in a sublime hymn, and required a more exalted expression; a song which no man could learn but "the redeemed from the earth." The maddened multitude, which worshipped the Image, and trod the outward Courts, wanted the disposition, and therefore could not learn the song. They heard, but it had no charm for them. The amount of

CHAP. the spiritual Israel appears a definite number put
 XIV. for an indefinite. It is nearly superfluous to remark here, what will be abundantly evident farther on, that it is substituted for the whole of the distinguished servants of God through all passed periods of time, who are about to receive the recompence of their faith and obedience; either fully, in the resurrection of the "dead who have died in the Lord," named the first resurrection; or partly, of them who shall be living upon earth, in the fruition of the millenary kingdom of Christ.

Ver. 6. "And I saw another Angel fly
 "through the midst of heaven, having the
 "everlasting Gospel to preach unto them
 "that dwell upon the earth; and every nation, kindred, tongue, and people.

Ver. 7. "And he cried with a loud voice,
 "Fear God, and give glory to him, for the
 "hour of his judgment is come."

John was in the spirit on Mount Sion; in view of the temple, but not within it. One of the seven Angels, who were continually official, was seen to issue rapidly from the Holy Place, "fly in the midst of heaven," and passing from the Courts into the world at large, where he was commissioned to preach the eternal Gospel universally, and announce the just judgments of God then ready to come down. This precedes the introduction of the kingdom of Messiah, consequently the founding of the seventh Angel in the former Volume.

Matt. xxiv.
 14.

Ver.

Ver. 8. " And there followed another Angel,
 " saying, Babylon is fallen, is fallen, that
 " great city ; because she made all nations
 " drink of the wine of the wrath of her for-
 " nication."

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A second Angel was heard to proclaim the fall of the spiritual Babylon, which, by the designation *that* great city, as well as from the order of events in following the refuscitation of the Witneffes, is known to be the same city which was related to have been overthrown in the great earthquake, in consequence of the ascent of the Witneffes into heaven. The city was there named Sodom and Egypt, for the reasons assigned at the place : it is here stiled Babylon for causes equally good. In the Babylonian captivity the temple was overturned, and the only true worship suppressed in the outward acts. The Angel made the proclamation in the words of the Prophet Isaiah, when he predicted the ruin of that ancient imperial city of the East.

Ch. xi. 13.

If. xxi. 9.

Ver. 9. " And the third Angel followed
 " them, saying with a loud voice, If any
 " man worship the Beast and his Image,
 " and receive his mark in his forehead or
 " in his hand, the same shall drink of the
 " wine of the wrath of God, which is pour-
 " ed out without mixture into the cup of
 " his indignation."

The third of the seven Angels came forward into the Court of the Priests, and was heard to pronounce judgment on the marked servants of the Beast

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and his Image. When this Angel uttered his voice, the *great city*, Babylon, the center of the worship of the Image, was fallen. The doom announced was directed, speaking in the time of this ministry of the Angel, against the nations who had owned her sway, and supported her dominion. "The Beast and his Image." The Beast is every where Rome, either Heathen or Christian; joined with the Image, or bearing his eighth head, they together express, in the language of his vassals, the Apostolical See, and Universal Bishop. The ordained place of punishment is the lake of fire, "whose smoke ascendeth for ever and ever," the receptacle prepared for the Dragon and the false Prophet, into which they shall finally be removed. "In the *presence* of the holy Angels, and in the *presence* of the Lamb;" that is, in the Hebrew sense of the preposition *coram*, vel in *conspectu*, upon *account* (of their opposition to) of the Lamb, and of his faithful ministers.

Ver. 12. "Here is the patience of the Saints;
" here are they who keep the command-
" ments of God, and the faith of Jesus.

Ver. 13. "And I heard a voice from heaven,
" saying unto me, Write, Blessed are the
" dead which die in the Lord, from hence-
" forth; yea, saith the Spirit, that they may
" rest from their labours, and their works
" do follow them."

John, who understood the progress and relation of the Visions, exclaimed with rapture, *Here*, in this point of time, the reward of the patience of the Saints

Saints is to be looked for ; *here*, the full harvest of beatitude for them who have kept the commandments of God, and the faith of Jesus ; the season, that wherein spiritual tyranny shall be dethroned and *fallen*, and the abettors of it subdued and scattered.

Immediately, when he had made the recited exclamation, a voice came to him from heaven, *Write*. To write was to declare fully, so as to leave in no doubt, in time or circumstance, the important matter before him. The voice may be conceived to be that of the fourth Angel ; it came from heaven, that is, from the Holy Place or Sanctuary, where he remained when the three former Angels severally proceeded forward. Sion, which is here the visional place of John, was to the south of the temple. In that situation he might see into the Court of the Priests, but not into the Holy House itself, or discern what was transacted near the portals of it. " Blessed are the dead which die in the Lord." This is the written confirmation of the heavenly beatitude to be conferred on the Saints departed, in the first resurrection. " From henceforth " determines the time of " this better resurrection " to be that on which the Vision touches, that time in which Our Lord shall enter upon his kingdom. " Yea, saith the Spirit, that they may rest from their labours : " an assurance from the divine Spirit of the perpetual Sabbath, from thenceforward the inheritance of the Saints in the regions of immortality. " And their works do follow them ; " the works of faith follow the faithful in this last change of condition:

CHAP. dition: an allusion to the legal Sabbath, in which
 XIV. men fed at ease on the provision made in the foregoing days of the week.

Ver. 14. " And I looked, and behold a
 " white cloud, and upon the cloud one sat
 " like unto the Son of man, having on his
 " head a golden crown, and in his hand a
 " sharp sickle.

Ver. 15. " And another Angel came out
 " from the temple, crying with a loud voice
 " to him that sat on the cloud, Thrust in
 " thy sickle and reap; for the time is come
 " for thee to reap, for the harvest of the
 " earth is ripe.

Ver. 16. " And he that sat on the cloud
 " thrust in his sickle on the earth; and the
 " earth was reaped."

The Vision was progressive, and here shewed Messiah crowned, bearing a sharp sickle to reap the harvest of the faithful, who shall be then living upon earth, and deemed worthy subjects of his kingdom. A fifth Angel, coming out from the temple, is heard to inform the millenary King, that " the harvest of the earth is ripe;" that time and circumstances concurred for the gathering in of his people from all the quarters of the world. Upon the notice given by the Angel, " the earth was reaped," that great work is represented as done.

John beheld Our Lord seated on a bright cloud, having in his hand a sharp sickle. The sickle is the symbol of harvest. Let this part of the Vision
 be

be conceived to be in the moment of transition from spiritual High Priest to millenary King, and a significant allusion to the proceedings in the temple will be discoverable. It was the custom for the people, on the eighth day, or solemn assembly of the feast of Tabernacles, to offer to God his part of the products of the earth which were of a later growth, of which the grape was the principal. The returns were laid up for use in the repositories belonging to the temple. When the later harvest was abundant the business was protracted, and carried into the following day. That, in the visional temple, would be the fourteenth day, when the seventh trumpet sounded, and Messiah was crowned. In the allusion, the *first fruits* were the Witnesses, as they stood upon Mount Sion, raised up from death by the power of the Lamb. After the first fruits, the "dead that die in the Lord," the harvest of the earlier growth, were taken and laid up in the first resurrection. Here the offering is made of the later kind, of them who shall be living upon earth when Our Lord shall ascend the throne of the kingdoms of this world. This gathering in is represented as the last act of the spiritual High Priest, and first of the millenary King; and is intimated by his bearing the sickle and the crown together.

Ver. 17. " And another Angel came out of
 " the temple which is in heaven, he also
 " having a sharp sickle.

Ver. 18. " And another Angel came out
 " from the Altar, which had power over
 " fire;

“ fire; and cried with a loud voice to him
 “ that had the sharp sickle, Thrust in thy
 “ sharp sickle, and gather clusters of the vine
 “ of the earth, for her grapes are fully ripe.

Ver. 19. “ And the Angel thrust his sickle
 “ into the earth, and gathered the vine of
 “ the earth, and cast it into the great wine-
 “ press of the wrath of God.

Ver. 20. “ And the wine-press was trodden
 “ without the city, and blood came out of
 “ the wine-press even unto the horse-bridles,
 “ by the space of one thousand and six
 “ hundred furlongs.”

A sixth Angel appeared, provided with a sharp sickle. To him the seventh Angel approached, having come down from the great Altar, where it was his office to supply the fire, “ had power over fire,” and reminded the former Angel of his duty, who thereupon gathered the vine of the earth. We have just now seen God’s part in the vintage taken, and stored by him who was High Priest of the spiritual temple. When the tenth was withdrawn, the people were at liberty to tread their grapes; they trod them in their vineyards “ without the city.” In the sense of the allusion, the Angel was an Angel of judgment; the vine of the earth was profane, and rejected; the wine-press expressed the wrath of God upon the multitude, from whom the faithful servants of God and the Lamb were then already separated. In the execution of the divine displeasure, blood flowed from the wine-press

press to a wide compass, and rose "even to the horse-bridles."

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When Messiah was crowned, stating the Visions as they suit one part with the other, the seventh trumpet had sounded. We may conceive, when John broke out into the rapture, "Here is the patience of the Saints," he understood the time he was upon, and knew in sum the great events to follow, so soon as the seventh Angel had opened the fourteenth period of the first Book; events which were not distinguished into parts according to an orderly succession. After the joyful exultation heard in the temple, "The kingdoms of this world are become Ch. xi. 15.
"the kingdoms of Our Lord and his Christ, and
"he shall reign for ever and ever," there was added, "And the nations were angry, and thy wrath is Ch. xi. 18.
"come, and the time of the dead that they should
"be judged, and that thou shouldest give rewards
"to thy servants the Prophets, and to the Saints,
"and to them that fear thy name, small and great,
"and shouldest destroy them which destroy the
"earth." Herein the matters coming under the seventh trumpet were contained in substance, but the distinction and succession of acts were reserved to this Chapter, and to those which follow, down to the nineteenth included. This is the time when the converted seed of Abraham, and the servants of God of all denominations, shall dwell in peace and lasting security; the time when judgment shall be manifested in the destruction of them "who destroy the earth." The Prophet Joel has spoken clearly of this time, so far as his own nation was concerned.

John

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Joel iii. 1,
2-11-14.

John has in part adopted his language, and altogether his idea in what regards "the great wine-press of the wrath of God." By a comparison of the two Prophets, some juster notions than are commonly received may be obtained, and the diction of John vindicated from an exaggerated figure of speech. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and my heritage Israel. Assemble yourselves, come up, all ye heathen, gather yourselves together round about; come up to the valley of Jehoshaphat, for there will I judge the heathen round about. *Put ye in the sickle, for the harvest is ripe*; come, get ye down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel has in these words predicted a great victory to be obtained, on the general return of his people, over the Eastern and Southern enemies, in the plains by the Dead Sea, the place where Jehoshaphat experienced a providential deliverance from the forces of the confederated Edomites, Moabites, and Ammonites, who together invaded Judea in the reign of this king. The plain, in memory of that signal providence, was named the Valley of Jehoshaphat.

John had the same place, time, and event in view; to which he has, as in other parts of the Revelation,

velation, directed the enquiry of his reader by the use of the same images. He means the mighty hosts which shall come against Israel, from the East and from the South, in the latter days, viz. "Persia, Lybia, and Ethiopia with them." We are always to remember that the kingdom of Messiah, and the return of Israel, are set down by the ancient Prophets as events of the same time. That Israel shall be on every side assaulted, and be on every side victorious, is declared by Ezekiel and other Prophets. By the wine-press of the wrath of God, the reader is directed to the prediction of Joel for information. The destruction of the Western and Northern powers, is signified by several modes of representation in the subsequent parts, of which notice will be taken as they occur. Finally, by the Beast and false Prophet cast into the lake of fire, themselves consumed, and their names consigned to oblivion.

Joel alone, of the old Prophets, has signified the execution of judgment by the figures of a ripened harvest, and overflowing wine-press conjoined. By means of the reference, which has but one scope, John has pointed out the place and intended action with certainty, and in few words; however, something in the allusive description appears to have been lost, by our ignorance of the manner in which the people generally made their vintage, and the words have been taken in a sense of hyperbole, which is neither necessary nor justifiable, as if the blood coming from the wine-press had risen to the breasts or bridles of the horses; that is, four feet
above

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Ez. xxxviii.

5.

If. xi. 10,

11.

Jer. xxx.

13. 24.

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above the surface of the earth through the great space mentioned. It is said, and may be believed, except of the richer part of the people, that the grapes were brought for treading to public wine-presses, of which there were several in the neighbourhood of the city. It is the more probable, because the village Githsamene was so named upon account of an oil-press erected in the place. The grapes must be understood to have been brought either in carts, or loaded upon horses. The manner in which the horses were fastened, whether by the bridles to posts or rings fixed for the purpose, and the distance at which they were commonly placed from the wine-press, are now unknown. מִתְּנֵה, the bit or bridle of an horse, implied that by which he was restrained. Under these considerations, the allusion is reasonable, and therefore intelligible. The overflowing from the vats is represented as great beyond experience, the stream reaching to that place where the horses were restrained, or fastened by the bridles. Having drawn thus far from the picture, from which he had taken the design and colouring, but upon the large scale that suited to the Prophet Joel in the part referred to, he proceeded to the space overspread by the stream, and which was encompassed by the horses, that stood at a distance, but as it were in a circle around the wine-press.

The city meant in this part, is not the visional but the real, the same which Joel had in view. The wine-press "trodden without the city," is understood of the discomfiture of numerous armies, by a divine providence, at a distance from Jerusalem, but

within

within the land of Judah, in the valley of Jehoshaphat, by the Dead Sea. "And blood came out of the wine-press even to the horse-bridles." We conceive the horse and rider confounded in one common slaughter, and both immersed in blood, "for the wickedness is great, and the day of the Lord is near in the valley of decision." The enemies of Jehoshaphat, under the impulse of a terror divinely sent, fell by their own sword." We may conclude a like fate shall overtake those mighty armaments, in like manner composed of different confederated nations. "By the space of one thousand six hundred furlongs." The *space*, a term the translators have used improperly in this place, we understand to be a bounding line, comprehending the encampment, and equal in measure to one hundred and sixty Roman miles. If it be considered that many hostile nations shall be collected together in arms, that they shall amount to "multitudes, multitudes in the valley of decision," perhaps we shall no longer wonder at this great spread of camp; but turn the inquiry to the plain mentioned, and see if it be equal to such an encampment. Measuring from Berachah, or place of blessing, where Jehoshaphat blessed God for his deliverance, to the southern end of the Dead Sea, the plain extends sixty Roman miles, and is in some places, according to the more accurate accounts, of the breadth of twenty-five miles. Thus it appears that John's line does not exceed the compass of the plain, and that there will be room sufficient for the *multitudes* in the place which

Joel iii. 13,
14.

Map of
Judea.
Whiston.

Joel

CHAP. Joel has assigned for them ; that is, in the valley
 XIV. of Jehoshaphat.

We shall not in the end deem it lost labour, if we retrace the succession of matters contained in this Chapter, and fix them in our minds according to the order observed in the relation ; wherein, at the beginning, the Lamb was seen to stand on Sion attended by the Witnesses, in the moment as it were when they arose from death, and before the great day of the feast was opened in the temple, or the seven thunders were heard. The Witnesses, " the first fruits to God and the Lamb," may be conceived to be ascended to God and his throne ; that is, restored by the Lamb to their former place in the spiritual temple, before the Angel came out, who had in commission to preach the everlasting Gospel. In the time of celebrating the praises of God and the Lamb, by the new hymn which they sang before the throne, the Angel went out to declare universally what were the conditions of acceptance through the unchangeable Gospel, and what consequences were to be looked for by men in a failure on their part. The world, thus warned of the coming " hour of judgment," the first execution was directed against the great city, and proclaimed by the second Angel, " Babylon is fallen, is fallen." The third Angel related the fate of the nations who favoured her usurpations, and bore the Babylonian mark. That which had long letted being " taken out of the way," the season arrived for the resurrection of them " who died in the Lord,"
 named

named the first resurrection. The next succession in the revelation of events, was Messiah crowned millenary King. His first act was to collect his servants from amongst the mass of men. When they were secured, the destroying Angel was sent to gather "the vine of the earth" for the great wine-press of the wrath of God. He was admonished by the Angel, "who had power over fire," to hasten the work. This last Angel, by coming from the great Altar, and leaving his service at it, shewed that the purpose in opening the spiritual temple was completed, the periods ended, and the seventh or concluding trumpet had ceased to sound; prophetic time "was no longer;" the new *Æra* was commenced. The advantage of keeping in mind this succession of events will be apparent, because many of the ensuing revelations either relate to, or come between and explain, the several steps of it, and are themselves retained in the due order of time by adhering to it.

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Ver. 1. "AND I saw another sign in
" heaven, great and marvel-
" lous, seven Angels having the seven
" last plagues; for in them is filled up the
" wrath of God. And I saw as it were a
" sea of glass mingled with fire; and them
" who had gotten the victory over the
R " Beast,

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* Beast, and over his Image, and over his
 “ mark, and over the number of his name,
 “ stand on the sea of glass, having the harps
 “ of God. And they sing the song of Moses
 “ the servant of God, and the song of the
 “ Lamb.”

John has before prefixed the word *sign*, as a notice or token of great importance to certain of his Visions. He has here called for attention to what he is about to relate concerning the seven Angels, and the plagues which they were appointed to minister, by naming their appearance and actions, “a sign great and marvellous.” Lest the time should be mistaken by an incautious reader, or the Vision misplaced in the before-stated order of events, he has been careful to note the beginning and the end by certain repetitions from the preceding Chapter, pleasingly varied in the recital by the addition of new and interesting circumstances. It is scarcely necessary to say, that they, who are here represented to have gotten the victory over the Beast and his Image, and over his mark, are the same who had the seal of God in their foreheads in the preceding Chapter, who by rising from death were victorious over the Image of the Beast who had caused them to be slain; that the harps of God here are the same harps which John heard tuned to the voices of the hundred and forty-four thousand, when they sang the new song before the throne; that the song was the same, and sung in the same time, and upon the one great occasion, the victory over the Beast and his Image. When the Witnesses were raised from death,

death, and "stood upon their feet," they stood upon Mount Sion. Sion was to the south of the temple. On entering again, their way lay through the south gate; and in going up to the Court of the Priests, as the Brazen Sea was placed in the Court, they must pass near to it before they could reach the great Altar. The re-entrance of the Witnesses being understood as if into the material temple, they were seen, in allusion to the Israelites coming up from the Red Sea, and joining in hymns to God upon account of the miraculous means of their deliverance, to stand as it were *at* the Brazen Sea, the great lavatory in the ritual law, which emitted a flame emblematic of him to whom they owed their restoration, who was said by the prophet to be "the refiner's fire, and fuller's soap," in whose blood "they had washed their robes, and made them white." To certify their persons as Witnesses, they sing to their harps the song of Moses, and the song of the Lamb; each body the song of his Church; thus to maintain their nominal difference, although, in this stage of the Visions, they are understood to be united in faith, as they had been in suffering. The national difference is preserved in the time when the religious difference shall be done away. In the continuance of their song, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are manifest;" we may conceive the Angel bearing the *everlasting* Gospel to have gone out, and then propounding to all nations that Gospel, which admits of no variations.

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CH. XI. II.

xiv. 1.

¹ by, upon,
at, or near
to.
Gen. xvi. 7.

Ver. 4.

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Ch. xiv. 7.

tions from human glosses, 'but remains always the same in the conditions of offered grace and threatened judgment; and so the Angel, in proclaiming "the hour of his judgment is come," to have given the occasion for the particular praise, "for thy judgments are manifest." It is understood that the pure Gospel, devoid of every thing commenditious, shall be once more held out to men before the seven plagues are cast upon the world; and that they are in consequence directed to fall on the several parts or places, where that Gospel has been abused, or shall be neglected.

Ver. 5. "After that I looked, and behold,
 "the temple of the tabernacle of the testi-
 "mony in heaven was opened: and the se-
 "ven Angels came out of the temple, hav-
 "ing the seven plagues, clothed in pure
 "and white linen, and having their breasts
 "girded with golden girdles. And one of
 "the four Beasts gave unto the seven An-
 "gels seven golden vials full of the wrath
 "of God that liveth for ever and ever,

Ver. 8. "And the temple was filled with
 "smoke from the glory of God, and from
 "his power; and no man was able to enter
 "into the temple till the seven plagues of
 "the seven Angels were fulfilled."

"After that," after the song of thanksgiving was ended, and after the Angel had preached the everlasting Gospel, and returned to his ministry before the throne, the temple in heaven was opened
 to

to John as before; that is, he was removed from Sion, and set in the former place from which he had seen the seven seals broken, and where he had heard the seven trumpets: the Holy Places, the Throne, and the Cherubim, were full in his view. He seems to have expressed, with the nicest care, the things revealed in this part, and placed the danger of mistake at the greatest possible distance. He tells, it was "the temple of the tabernacle of the testimony" which was opened to him, the same in which he had before seen "the ark of the testament." The *testimonies*, so often mentioned in Scripture, are understood chiefly, if not altogether, of the Glory, the Cherubim, and the Ark. He has left no doubt that one and the same temple was intended. Having ascertained the place, he has been equally cautious in respect to the time. The time of his second entrance into the temple was after the song of praise, and before the seven Angels had received the vials of wrath from the Cherub. The temple in heaven was opened to John, but not for the reception of the whole of Israel, nor for the general admission, upon the general conversion of mankind, until temporal judgment had first been executed: for "the temple was filled with smoke" from the glory of God, and from his power; "and no man was able to enter into the temple till" the seven plagues of the seven Angels were fulfilled." The Angels *having* the seven plagues, בעלי, מכה an Hebrew speech, which imported that they were the appointed ministers in the execution of the last afflictions, which sin shall bring upon the world, previous to the establishment of the righteous king-

CHAP. dom of Messiah : the golden vials or censers, given
 XV. by the Cherub, contained the wrath of God which
 constituted the plagues.

Ch. xi. 11. The Witnesses were raised when the spirit of life
 from God entered into them : they were raised for
 the manifestation of his *glory*, and by the act of his
power. The cloud is the same in which they as-
 cended, and which on their restoration filled the
 Holy Places. It was such as *no man* could sustain,
 unsupported by the hand which was laid upon John
 Ch. i. 17. at the beginning of the Visions. The glory re-
 mained unapproachable until the enemies of truth
 had perished in the execution of the plagues : then
 the glory became mitigated, the temple accessible,
 Ch. xi. 19. and the Ark of the testament visible.

C H A P. XVI.

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Ver. 1. " **A**ND I heard a great voice
 " out of the temple, say-
 " ing to the seven Angels, Go your ways,
 " and pour out your vials of the wrath of
 " God upon the earth. And the first An-
 " gel went out, and poured his vial upon
 " the earth, and there fell a noisome and
 " grievous sore upon the men which had
 " the mark of the Beast, and upon them
 " which worshipped his Image."

It is evident, on inspection, that five of the vials
 were cast on the four elements of which the mate-
 rial world is composed, Earth, Water, Fire, Air :
 three

three vials are found to operate as far as the Beast spread his mark, or the Image was worshipped; one vial was turned upon the seat of the Beast, one upon the great river Euphrates: the two remaining were universal in their effects, the one turned upon the Sun, the other upon the Air. The seven plagues, said to be *the last*, conclude temporal judgments antecedent to the kingdom of Our Lord. The season when they shall be executed is left free from doubt, by referring it to the series of events laid down in the fourteenth Chapter: it will come between the preaching of the everlasting Gospel, and the proclamation, *Babylon is fallen*; because the Angel who bore the Gospel, gave notice to render glory to God, "for the hour of his judgment is come;" and because the seventh vial was shed before the great city Babylon experienced "the fierceness of his wrath." We do not pretend to explain the plagues, or to divest them of their metaphorical meanings by affixing them to realities. They have not yet been sent into the world; when they come forward, they will be discernible in the manner of execution, and not before.

The first Angel emptied his vial on the element, Earth. The mark of the Beast, on all who bore it, is by this plague figuratively converted into a grievous and pestilential sore, without distinction of place or nation. The influence of the vial, speaking of the time as present, reaches into every quarter of the world where the Babylonian worship is acknowledged. The metaphor implies something dangerous and contagious, against a near approach to which it is wisdom to guard. What that is can-

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Levit. xiii.

15.

not now be explained. So much however may be gathered; the species of malady, a noisome fore in the flesh, rendered the sufferer unclean by the Mo-
saic law, and restrained him from participating in the sacred services of the temple. A legal incapacity is by the figure laid upon the subjects of the Beast and his Image, who, being unclean, are excluded from the spiritual temple.

Ver. 3. "And the second Angel poured out
" his vial on the sea, and it became as the
" blood of a dead man; and every living
" soul died in the sea.

Ver. 4. "And the third Angel poured out
" his vial on the fountains and rivers of wa-
" ters, and they became blood.

Ver. 5. "And I heard the Angel of the wa-
" ters say, Thou art righteous, O Lord,
" which art, and wast, and shalt be, be-
" cause thou hast judged thus; for they
" have shed the blood of Saints and Pro-
" phets, and thou hast given them blood to
" drink, for they are worthy.

Ver. 7. "And I heard another Angel out of the
" Altar say, Even so, Lord God Almighty,
" true and righteous are thy judgments."

The two Angels pour out their vials on the ele-
ment, Water. The former on the sea, and it be-
came stagnated, putrid, and deadly; it acquired
qualities contrary to its natural properties, and de-
prived those animals of life, with which the Author
of nature had replenished the sea: the latter An-
gel turned his vial on the fresh waters, the fountains
and

and rivers; they cease to be alimantal, or otherwise fit for the uses of men. The latter Angel, named "the Angel of the *waters*," from the act of tainting "the fountains and rivers of *waters*," is heard to give praise to Almighty God for his true and righteous judgment; "they have shed the blood of Saints and Prophets, and thou hast given them blood to drink." The other Angel, who from the Altar joined in celebrating the justice of the divine proceeding, was the spiritual High Priest, then officiating in the Hosanna Rabba, whilst the seven thunders uttered their voices. It is to be remembered; that the relation now going forward, is of the things he was forbidden to *write* under the latter part of the sixth trumpet, which were reserved to this second Book, and to be declared when John should "prophecy again."

Ch. x. 11.

The element Earth is the object of the first plague, Water of the second and third. The effects are proportioned to the causes, and spread as far as the mark is received, and the principle of shedding of blood extends. A very sufficient reason offers, which may account, to a close examiner into the speech of the prophecy, for a variation from the former sense conveyed by *Earth* and *Sea*, and with what view they are introduced in this part as elements, in conjunction with *Fire* and *Air*, when the same words were before used to express the distinction between the Eastern and Western divisions of the Roman Empire. The Empire, however great, had certain bounds, beyond which it is well known the Babylonian kingdom is extended. The kings of

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of Spain and Portugal have spread it into regions unheard of in former ages. A seeming necessity arose to enlarge the meanings up to the measures of the things intended, and to signify every part of the Old and New World, where Babylon is obeyed, and the Image is worshipped. By bringing together what are deemed the elements of created nature, Earth, Water, Fire, Air, and by making them severally objects of the plagues, John has attained to his purpose, without departing from his usual diction, in whatever regarded place, and by a familiar conveyance has caused his notion, in full extent, to pass into the mind of his reader. Thus it is understood, that all who bear the mark of the Beast, in every country, whether of the Old or New World, are subject to the plague of sores; and all who approved of, or aided in, the shedding of the blood of Saints and Prophets, have blood for their recompence.

The killing of the Witnesses, or last persecution of the true Church of Christ, appears to be the specified crime; and the neglected call to repentance, when the Angel preached the everlasting Gospel, seems to be the deciding cause for turning the vials of wrath upon the impenitent world. There is no occasion for a retrospect to the whole time of witness. To transcribe from the annals of Europe the black pages which treat of the tyranny and killings of the Beast and his Image, would prove a painful labour to us, and unnecessary to him who is acquainted with the transactions.

Ver. 8. " And the fourth Angel poured his
 " vial upon the Sun, and power was given
 " unto him to scorch men with fire : and
 " men were scorched with great heat, and
 " blasphemed the name of God which had
 " given power over these plagues ; and they
 " repented not, to give him glory."

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The fourth Angel turned his vial on the element, Fire. The solar light, which was wont to cheer the face of nature, is changed from its benign influence, and under this plague scorches with intolerable heat ; yet the hardened race of men, under clear tokens of divine displeasure, are unconscious of their dependence on God, or are unwilling to confess his attributes of power and mercy, and by impenitence blaspheme his name, who alone is able to withdraw the chastisements, and avert the calamities incumbent on the world. The operation of this vial appears to be universal, correspondent to the solar light in our system ; to visit all parts of the earth, and take in the whole depraved mass of men.

Ver. 10. " And the fifth Angel poured out
 " his vial on the seat of the Beast, and his
 " kingdom was full of darkness ; and they
 " gnawed their tongues for pain, and blas-
 " phemed the God of heaven, because of
 " their pains and sores, and repented not of
 " their deeds."

The plague contained in the fifth vial is sent down upon the mystical Babylon and her idols.

Inward

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Inward peturbation and outward blasphemies, darkness of mind and desperate fury, are consequent on the effusion of this vial. This strongly drawn picture of impenitence and obstinate impiety, foretells a terrific conclusion to her usurpations, which will be seen effected by the fall of the plague from the hand of the seventh Angel *.

II. xlvii. 5.
7, 8.

" Sit thou silent, and get thee into darkness,
" O daughter of the Chaldeans; for thou shalt
" no more be called, The *Lady* of kingdoms.
" Thou saidst, I shall be a lady for ever. That
" saidest in thine heart, I shall not sit a *widow*,
" or know the loss of children."

Rev. xviii.
7.

" How much she glorified herself, and lived
" deliciously, so much torment and sorrow give
" her: for she saith in her heart, I sit a *queen*,
" and am no *widow*, and shall see no sorrow."

Such is the state and fate of Babylon, real and mystical, in the representations made by the two Prophets.

Ver. 12. " And the sixth Angel poured out
" his vial on the great river Euphrates; and
" the water thereof was dried up, that the
" way of the kings of the East might be
" prepared."

Ver. 13. " And I saw three unclean spirits,

* It will be well to remember, that Babylon is distinguished in punishment for two several reasons; for being instrumental in the deaths of the Witnesses, and impenitent on the preaching of the *everlasting* Gospel, " repented not of their deeds." The justice of her judgment cannot be weighed against her transgressions, until her transgressions are come to the full, and understood in their extent.

" like

“ like frogs, come out of the mouth of the
 “ Dragon, and out of the mouth of the
 “ Beast, and out of the mouth of the false
 “ Prophet :

Ver. 14. “ For they are the spirits of devils,
 “ working miracles, who go forth unto the
 “ kings of the whole world, to gather them
 “ unto the battle of that great day of God
 “ Almighty.”

The plague of the fifth vial was cast upon the seat of the Beast; it fell upon the Western side. The sixth Angel, whose mission was directed to the opposite point, poured his vial into the great river Euphrates, to make ready the passage by the time the kings of the East should be in motion. The Euphrates was in John's age the Roman boundary Eastward. The presidents of Syria were careful to guard the passes of the river, to prevent incursions into the Empire. In the time to which the Vision looked forward, the passes shall be free by the ministry of the Angel, and no obstruction remain to the movements of the kings beyond the river. The former Angels had made ready all things, within their space of action, for what is to be done and suffered nearly previous to the great work of mercy and millenary rest. The sixth Angel on his side caused a like preparation. The field thus cleared for action, there remained but to communicate the spirit of mischievous enterprise to the agents of the Dragon: for the purpose, three unclean spirits, like toads*,

* *Bufo, ranâ terrestris nimis magnitudinis.* Litt. Dict.

are

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are seen to issue from the Dragon, from the Beast, and from the false Prophet; that is, one unclean spirit from each. They are sent to the kings of "the whole world," to gather them to the battle of "that great day" of God Almighty. Under this vial they are gathered, but the battle, and event, of *that great day* will be found consequent on the pouring out of the seventh vial. Here it may be proper to recollect, that three of the Angels cast their plagues on the subjects of the Beast, wherever found, in earth, sea, or fountains of water; the fourth Angel produced an effect, which was general to all denominations of sinful men; the fifth centered his portion of wrath in the seat of the Beast: they were sent to torment, not to destroy. The sixth Angel opened the Eastern way to the commotions which shall bring forward *that great day* of temporal retribution. The emphatic expression, "that great day," conveys a reference to prophetic Scripture, for the manner in which it shall please Almighty God to depress his adversaries, and to raise his Church. To proceed: The spirit which issued from the mouth of the Dragon, seems sent to the nations named heathen, in all parts where, in the time, they shall subsist; that from the mouth of the Beast has his direction to the subjects of the Beast and his Image, and shall go as far as the Babylonian kingdom is extended; that from the false Prophet shall take his course through the kingdoms which own the impostor Mahamed: collectively, "the whole world," as it now stands, and will stand when what is here vision shall become real. It must

must appear, to cool reflection, a wonderful effect indeed of the activity of the unclean spirits, to be able to unite in one purpose the greater part in the several divisions of mankind, as remote from each other in their general inclinations and pursuits, as they are in situation, to cause them to act uniformly in their different places, in opposition to the counsels of God; therefore the spirits are named, "the spirits of devils working miracles." It is necessary to observe, in order to remove an objection which may offer upon the incredibility of the act of gathering all nations into one place for "the battle of the great day," the prophetic day implies a year, the battle a continued war during that space. John has written, "to gather them unto the battle," not to gather them *together* unto the battle. The Prophets mention the collection of hostile nations, but not as all collected in one body, or in one place. Joel has told of the assemblage, and defeat, of the Eastern and Southern nations in the valley of Jehoshaphat, in the plains by the Dead Sea. Ezekiel has related that Gog, prince of Meshech and Tubal, with the Northern invaders, shall fall on the mountains of Israel at the general return. The Prophets spoke of times and events more particularly as they shall affect their own nation and land. John treats of the universal commotion which shall be caused by the oppugners of the divine will, who shall be subdued, suppressed, and their cities overthrown, each within, or near to, their own limits, and in or about the same time, excepting

CHAP. excepting them who are expressly said by Joel and
 XVI. Ezekiel to fall in the land of Israel.

Ver. 15. " Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Matt. xxiv.
 42.

From whom this voice came is obvious : it came from the spiritual High Priest, and is cautionary to the world of that *great day* ready to open upon it. These, to us, incomprehensible movements in the manner and precise time, shall, when they arrive, appear to the greater part of mankind as mere human events, arising from the policies and enterprises of communities : so thick a veil of delusion shall the evil spirits spread abroad. They shall come as unobserved in their true intention, and as unexpected, as " the thief cometh in the night." The faithful, who bear the seal of God, shall be watchful of the approach of *that* great day, shall see it in coming, and rejoice ; for " Blessed " are they who are awake, whose eyes are turned towards, and whose hearts are dependent on him who is the fountain of life, and director in all the mutations life is exposed to here below.

Ver. 16. " And he gathered them together into a place, called in the Hebrew tongue " Armageddon."

As the Eastern and Southern nations shall fall in the valley of Jehoshaphat ; the enemies from the North upon the mountains of Israel ; the place Armageddon

Armageddon is consequently to be understood of that mountain, or rather fortress, where the Western powers shall be gathered together. Armageddon does not seem to denote any place then, or now, known by that name. After the manner of the Hebrews, it appears a name imposed, and descriptive of the *gathering*.

Ver. 17. " And the seventh Angel poured
" out his vial into the air ; and there came
" a great voice out of the temple from the
" throne, saying, It is done."

The seventh Angel emptied his vial into the element, Air. The air, or atmosphere which encompasses the earth, being affected, affects universally that planet. The voice which sounded from the throne, saying, " It is done," proclaimed the last mandate for temporal judgment to be now gone out. It imported the subjection of the rebellious world to the approaching kingdom of Messiah, by the discomfiture of mighty opponent armies. The Prophet Ezekiel looked forward to those armaments and those times, which should follow on the effusion of the seventh vial, when he numbered up the many hostile nations that should appear against Israel *in the latter days*. " Persia, Ethiopia, and Lybia with them : " these are gathered for the *wine-press* into the valley of Jehoshaphat. " Gomer, and all his bands : " the Western nations descended from Gomer, those particularly who shall be *gathered* into the place, Armageddon, whose judgment John has described at the conclusion of this Chapter. " The house of Togarmah of the North
S quarters,

Ez. xxxviii.

5.

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Ez. xxxviii.
10.

Ez. xxxix.

quarters, and all his bands." This summary comprehends the surface of the then known world, and is the same into which the three evil spirits were sent to range at large, who shall cause, in the elder Prophet's language, the nations "to think an evil thought." Of the fate of Togarmah, and the Northern bands, John will be found to make a full and distinct relation, in the due order of events which he has adhered to, as they shall come forward in consequence of the seventh vial. Ezekiel, after this general recital of the enemies of Israel, entered more minutely into the account of the invasion from the North, and the attempt upon Jerusalem, at the general return of his nation. "Thus saith the Lord God, Behold, I am against thee, O Gog, chief of the prince of Meshech and Tubal, and will leave but a sixth part of thee, and will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel, thou and all thy bands; and the house of Israel shall know that I am the Lord from that day, and forward; and the heathen shall know, the house of Israel went into captivity because they trespassed against me. Now will I bring again the captivity of Jacob, and have mercy on the whole house of Israel. I have gathered them into their own land; I have poured my spirit upon the whole house of Israel. Behold, it is come, *it is done*, saith the Lord: this is *the day* of which I have spoken."

No doubt can remain, in any attentive reader of the prophecies of Ezekiel, that the incursion of the Northern nations now spoken of, and their defeat in the high country, or mountainous part of the land,

land, where Jerusalem is situated, have respect to the return of the whole house of Israel, and to the plenary settlement of the people in their ancient possessions; that the expression of this Prophet, *this is the day of which I have spoken*, is the same as *that great day of God Almighty* mentioned by John; and the other definitive sentence, *Behold, it is come, it is done*, relates to the same conclusion with the great voice from the temple and the throne, saying, *It is done*.

The momentous transactions in the political world, recorded to follow, as effects of the seventh plague, in that space of time denominated a day, are signified by Isaiah to be brought about within the compass of a year, or the prophetic day:

"The Spirit of the Lord is upon me, because he Is. lxi. 1. 4,
"hath appointed me to proclaim the acceptable ⁵
"year of the Lord, the day of vengeance of our
"God; to appoint unto them that mourn in Zion,
"the oil of joy for heaviness." The acceptable
year, once refused by the Jews, shall be embraced Luke iv. 18.
by them in some future period, when "they shall
"build up the old wastes, they shall raise up the
"former desolations, and they shall repair the
"waste cities, the desolations of many ages." The
"acceptable year" should have been rendered, the
year of acceptance or good will, viz. towards his
people. The "day of vengeance" has for object
the adversaries to the divine purpose. The year
and the day mean one space of time. The time is,
when Israel shall begin to repair "the desolations of
many ages."

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Ver. 18. "And there were voices, and thunders, and lightnings; and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

Ver. 19. "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God, to give her the cup of the wine of the fierceness of his wrath."

The Air, affected by the seventh plague, generated tempests accompanied by bursts of thunder, which impressed such dismay as when men fear in every moment inevitable death from the stroke of lightning. The earthquake, which was dreadful, and extended beyond any former calamity of the kind, overturned the great city, Babylon, from the very foundations. The earthquake is the same in which a *tenth* part of the city was seen to fall in the eleventh Chapter. This is apparent, because the relation made in the eleventh Chapter is antecedent to the seventh trumpet: that of the fourteenth Chapter, and this before us, come in time, and in the order of events, before Messiah crowned. The seventh trumpet proclaimed the exaltation of Messiah, that "he shall reign for ever and ever." To return to the earthquake: The representation is as if the Western continent was shaken, and that one wide ruin overspread the whole, "the cities of the nations fell;" but in this general shock a distinction is made: the "remembrance of the great Babylon,"

Babylon," the school of iniquity, " the mother of harlots, and of the abominations of the earth," shall bring upon her end peculiar afflictions, by the cup of fierce wrath turned against her.

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The manner in which the great city shall fall is differently described in the eleventh Chapter from what is set forth in this part ; that is, the prophetic speech is different, while the meaning is one. In the former it was signified by an Hebrew idiom, which was noticed at the place. John here conveys the same sense, but according to the form of the prophecy of Ezekiel against Jerusalem then besieged by the Babylonian forces, in order to shew the condemnation equally absolute. The direction to

Ezekiel on the occasion now mentioned was given in these words : " Son of man, take thee a sharp razor, and cause it to pass upon thine head, and upon thy beard : then take the balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of her siege are fulfilled ; and thou shalt take a third part, and smite it about with a knife ; and a third part thou shalt scatter in the wind, and I will draw out a sword after them." By the division of the great city into three parts nothing of the manner of her judgment was intended, or other, than that her sentence is irrevocable, and that " a sword is drawn out " against her : she shall fatally feel, in the due time, the verification of the condemnation pronounced upon her, however different the forms of declaration in the several parts of this book.

Ez. v. 1, 2.

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Ver. 20. " And every island fled away, and
" the mountains were not found.

Ver. 21. " And there fell upon men a great
" hail out of heaven, every stone about the
" weight of a talent; and men blasphemed
" God because of the hail, for the plague
" thereof was exceeding great."

See Appen-
dix II.

For explanation of this part, recourse is to be had to the Appendix, where it will be found, that of the ten Western kingdoms, erected on the ruins of the Roman Empire, five had in them the strength of iron, and were formed to endure " until the God of heaven shall set up a kingdom which shall never be destroyed." In the order of the prophecy, the time of that kingdom is come, and judgment began in the West by the fall of Babylon. The two Verses, now before us, proceed to the dissolution of the five kingdoms.

Ch. xiv. 14.

By " every island," is understood the Western division: by " mountains," the fixed state of the five kingdoms up to the predicted period of their fall. The events are the same with those proclaimed by the second and the third Angels, in the fourteenth Chapter, respecting Babylon fallen, and the judgment of the nations who bear the mark of the Beast. Those were the Western nations, because judgment did not overtake the other quarters of the world until Messiah was enthroned; which will be seen particularly and distinctly related by John, and in the order of events set down in the fourteenth Chapter, when what he had to reveal concerning the spiritual Babylon, as a Church, is finished.

finished. Agreeably to the stating now made, the words, "and every island fled away, and the mountains were not found," imply the subversion of the lesser states of the Western division, and the demolition of the five greater kingdoms. The enemies to Christ, his Church, and Kingdom, in all places where they subsist within the Western limits, shall, if the expression is to be taken in the more obvious sense, be beaten down and discomfited by means of a wonderful hail, such as had never before fallen upon men; "every stone about the weight of a talent." Hail-stones of that prodigious magnitude and weight, of one hundred and thirteen pounds each, do not, to all present appearance, intend more than a providential destruction by the fall of a grievous hail. So, in the transaction to which John seems to allude, the victory of Joshua over the five kings of the Amorites, "they were more who died with the hail-stones, than the children of Israel slew with the sword*."

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* "Every stone about the weight of a talent;" so our translators have properly rendered *ως ταλαντιαία*, (sicut talentaria, ingens et inauditum pondus. Jun. & Trem.) Although the version be just to the Greek text, yet as the sense is exuberant, and so far exceeds the means necessary to the effect, for an hail-stone of a few pounds weight would, in falling, as surely kill as one "about the weight of a talent," it is hardly to be conceived that John intended to be rightly understood in that excess; it may be allowed to turn to John's native language, and examine what idea his expression, through that conveyance, would raise in the mind. The Hebrew *Gichar* signifies a talent, when applied to the metals

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Ver. I. “ **A**ND there came one of the
 “ seven Angels which had
 “ the seven vials, and talked with me, say-
 “ ing, Come hither, I will shew the judg-
 “ ment of the great whore, that sitteth on
 “ many waters ; with whom the kings of

gold and silver, and imports the quantity of bullion meant by the Greeks by the talent : *Chichar zehab*, a talent of gold ; *Chichar cheseph*, a talent of silver ; but *Chichar lechem* expressed a common cake or loaf of bread. The meaning appears to have varied with the matter to which it was applied, and to have had the same general sense with *Aben*, pondus, a weight : “ And behold there was lifted up a talent (*Chichar*) of lead, and he cast the weight (*Aben*) of lead on the mouth thereof,” viz. the ephah, Zech. v. 7, 8. “ A false balance is abomination to the Lord, but a just weight (*Aben*) is his delight,” Prov. xi. 1. From all which, considered together, it is plain, in the Hebrew use, the talent singly denoted no determinate weight ; *Chichar lechem*, a loaf of bread ; *Patb lechem*, a bit or morsel of bread, *frustum*. David, speaking of hail of the common kind, said, “ he casteth down his ice like morsels,” in small globules. The word *Chichar* hath in it the radical sense of roundness. John appears to have distinguished, according to his native dialect, the greater hail-stone or larger globe by *Chichar*, from the globule or lesser hail-stone, named by David *Patb*. The difference may be conceived such as there is between a common loaf and a morsel of bread. Job has spoken of this greater kind of hail : “ Hast thou seen the treasures of hail, which I have reserved for the time of trouble, for the day of war and battle,” Job xxxvii. 22, 23.

“ the

“ the earth have committed fornication, CHAP.
 “ and the inhabitants of the earth have been XVII.
 “ made drunk with the wine of her forni-
 “ cation.”

It is nearly superfluous to say, that as the *Virgin* of Israel expressed a pure Church, so the backsliding daughter, or whore, signified the Church corrupted, which is known to be the spiritual Babylon. “ Sitteth on many waters,” is one description of the ancient Babylon given by the Prophet Jeremiah. Jer. li. 13.

We may conclude that John contemplated on the effects of the vials emptied on the world, with wonder and awe. He saw the proceedings of the Angels as he has related them, and endeavoured to find the meaning, by comparing and applying the Visions. Thus occupied, he was accosted by one of the seven Angels, who came to clear the confusion in his mind necessarily resulting from the rapid succession of objects. The Angel undertook to inform him of the just causes which brought down the full measure of judgment on the great whore, the mystic Babylon, on whom “ the cup of the fierceness of his wrath ” was turned. From all that had been revealed by the former Visions, John might have understood that the Roman Empire, then so potent, was decreed to fall; he might have entertained some just notions of the second Beast, his situation and dominion; he might have apprehended the Image of the Beast to have meant a power different from, but in the seat of the first Cæsars, and, like them, to imbrue his hands in
the

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the blood of Saints. Understanding, as he did, the ancient prophecies, and convinced of the unfailing truth contained in them, he believed the acceptance of his nation in some future period, and the temporal punishment one day to overtake the faithless world. The Angel came to perfect his information, conveyed him in the spirit to the Wilderness, the figure of rejection from God, and shewed him the dominion of the Image, invested with temporal power, and wherein it differed from every other species of government, under the familiar similitude of a Woman seated on the first Beast. John could not now fail to comprehend it was a Church, and "he wondered with great admiration." How unlike the Virgin of Israel, whom he once had seen in the third heaven clothed with the Sun, and her head irradiated with twelve stars! In their times they are both driven to the Wilderness: this woman without promise or hope of recal; whilst the other shall resume her purity, and leave her barren abode, to return to the plenteous land of her nativity.

Ver. 3. "So he carried me away in the spirit into the Wilderness; and I saw a Woman sit upon a scarlet-coloured Beast, full of the names of blasphemy, having seven heads and ten horns: and the Woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication."

The

The throne of this Woman, which is in the first place to be considered, requires no long discussion. She is seated on the Beast, whose situation and character are determined by the seven heads and ten horns: the same, "full of the names of blasphemy," who no longer bears his blasphemies on his heads, but conceals them in his body, and who by a fatal propensity, as Old and New Rome, has persecuted the Saints and servants of God in different ages of the Church. The Woman is seen enthroned on the Beast, gilded with worldly pomp, in all the pride of royal habit, and sovereign power. In the stead of an imperial sceptre, she bears in her hand the emblem of her peculiar dominion, "a cup full of her abominations," by which she is enabled to fascinate the minds of her vassals through the long space of twelve centuries; that is, through the time the *Gentiles* are permitted to tread the outward Courts.

Ver. 5. "And upon her forehead was a name written, 'Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth.'

Ver. 6. "And I saw the Woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

When the characters of the Beast and the Woman are attentively looked into, no difficulty will be found to remain concerning the titles written on the

CHAP. the forehead of the one, or the scarlet trappings of
 XVII. the other. They are no signs of variation of purpose, or of an unconnected revelation: they are notices of the continuation of a former recital, here conducted to a conclusion. The Beast is of the colour of the Dragon, red; is "full of the names of blasphemy;" that is, the outward habit denoted the internal temperament or spirit of the Beast. The name on the forehead of the woman was written *Mystery*, because her name lay concealed in the number 666, and signified her sameness of person with the Image of the Beast, whose number it was, and whose end is here to be described. The Vision of the Image left him in the exercise of killing as many as would not worship him, and in the highth of power, from which he did not fall until the Witnesses were risen. The Witnesses are risen, and judgment has been executed by the seventh Angel. The Angel, probably the seventh, has taken up the relation of the Image, or Antichristian High Priest, at the place where it was broken off to recount the resuscitation of the Witnesses, and has continued it under the figure of this Woman, or the Antichristian Church, marking the place and time from which his narration proceeds, by her being "drunken with the blood of Saints and martyrs of Jesus;" that is, from the killing of the Witnesses. From thence he went on to declare distinctly, and in a manner verbally, the judgment of the *Great Whore*, which has been seen under the prophetic figurative representation noticed when the seventh Angel poured out his vial into

Ch. xiii. 14s
 15, 16.

Ch. xiv. 1.

into the air. Her mystical place or city is named Babylon; but is not to be mistaken, because she was enthroned on the Beast. Of the ancient Babylon the Prophet witnessed, "she trusted in her wickedness, in the multitude of her forceries, and in the abundance of her enchantments." To justify the name imposed on her city, the Woman was seen to bear in her hand a philtered cup "full of abominations, and filthiness of her fornications." "Mother of Harlots:" to own her maternity is to bear her mark. How frequent in the mouths of her adherents is the appellation of *Mother* applied to her! her abettors assert her to be "Mother and Mistress of Churches." "Abominations of the earth," her extensive abuses. Pius IV. in a letter addressed to his legates, who presided in the council then sitting in Trent, expressed himself in these words: "Bishops hold the principal place in the Church depending on the Pope, and are assumed by him *in partem sollicitudinis*. He has authority to feed and govern the flock of Christ, by whom all authority has been committed to him. The holy Apostolic See, and the Pope of Rome" (the Beast and the Woman united) "hath primacy in all the world; the true Vicar of Jesus Christ, the *Father* and *Master* of Christians." This unfounded assumption of dominion over the faith and morals of Christians, centring all in himself, seems no other than a verification of John's language applied to the Woman, *Mother of Harlots*; or, in Scripture sense, where perversion of doctrine is expressed by whoredom, of a corrupted Church.

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If. xlvii, 9,
1c.

Coun. of
Trent.

F. Paul.
Hist. C. T.
p. 612.

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The Woman appeared "drunken with the blood of the Saints and martyrs of Jesus;" flushed with the victory over, and rejoicing in the deaths of the Witnesses; promoter and partaker in the short-lived exultation upon that occasion. John had seen heathen persecution without astonishment; he knew the Dragon to be the actuating spirit in that case: but when he came to understand that the same spirit should one day inspire, and work in a Church named Christian, to the oppression of the Saints and martyrs of Jesus, "he wondered with great admiration."

Ver. 7. "And the Angel said unto me,
"Wherefore dost thou marvel? I will tell
"the mystery of the Woman, and of the
"Beast which carrieth her, which hath se-
"seven heads, and ten horns.

Ver. 8. "The Beast thou sawest was, and is
"not, shall ascend out of the bottomless
"pit, and go into perdition; and they that
"dwell upon the earth shall wonder, whose
"names are not written in the book of life
"from the foundation of the world, when
"they behold the Beast that was, and is
"not, and yet is."

As if the Angel had said, "Cease to wonder at
"these appearances, however strange and impro-
"bable they may seem to you, and I will open in
"their order the truths which are concealed under
"them: particularly, you shall be made to un-
"derstand the word *Mystery*, which was written on
"the

" the forehead of the Woman, and which is a name
 " common to her and ' the Beast that carrieth
 " her.' The Beast which *was*, and *is not*, means
 " Rome in her second condition, the same Rome
 " which is now imperial in the world. This great
 " city shall lose that title, and her present dominion
 " shall have failed, and given place to another
 " species of universal rule within the Empire, in
 " the time when the Vision of this Woman shall be
 " realized ; and men, then speaking of this mighty
 " Empire, shall say, *was*, and *is not*. As this ex-
 " pression regards the second condition of the
 " Beast, and the times of this Woman, I shall use
 " it to signify both. From the ashes of her impe-
 " rial state, ' the bottomless pit,' into which it
 " shall fall, shall new Rome *ascend*, and be the
 " Beast that *was*, and *is not*, and govern with a
 " peculiar dominion, under this gaudy harlot, for
 " the determined season, an Image of the former
 " Empire in extension and duration. When she
 " shall have filled her allotted years of second sove-
 " reignty, she shall fall in final ruin, ' go into
 " perdition.' The nations, her votaries, who shall
 " have taken no part in her destruction, and who
 " believed her foundations to be as durable as the
 " very earth, shall be amazed, and lament over her,
 " when they shall behold her fate certain and irre-
 " trievable ; whilst men who adhere to the word of
 " God shall fully apprehend that this Vision re-
 " gards that great city, which now, in the reign of
 " Domitian, *yet is*, still subsists imperial, and will,
 " for

CHAP. " for more than three ages to come, continue the
 XVII. " reputed Mistress of the world."

Ver. 9. " Here is the mind that hath wisdom. The seven heads are seven mountains, on which the Woman sitteth.

Ver. 10. " And there are seven kings: five are fallen, one is, and the other is not yet come; when he cometh, he must continue a short space.

Ver. 11. " And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The Angel proceeded: " The information I am to give, in the first place, relates to the *mystery* of the Woman, and the Beast which carrieth her. You will perceive, in the recital, the *mind* that hath wisdom. You may remember, when the number of the Beast and the Image was proposed, it was prefaced by a notice, *Let him that hath understanding count the number of the Beast, or, the number of his name.* From the numeral letters, which may be found to compose the number 666, several names are producible by industrious search; from which names, it is the business of him that *hath understanding*, that is, *the mind that hath wisdom*, to select the one which belongs to the Beast and the Image. To make the way easy, and to remove occasion for doubt or cavil, you have but to attend to the strict and strong description I shall give, which will ascertain the place

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“ place and person of this Woman as distinctly as if
 “ her name, or the name of the Beast whereon she
 “ sits, was expressed by the letters of the number
 “ 666. In the former part, it was required to find
 “ the name from the number : here the question
 “ is inverted. The name being given, or such par-
 “ ticulars laid down as cause the name to be known,
 “ the work is now to collect the numeral letters of
 “ that name, and see in them the number 666 *.

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“ The

* The appearance of the Woman is described in the fifth Verse. She was seated on the Beast, and bore on her forehead the title, *Mystery*. She was stained with the blood of Saints, and John wondered in beholding her. The Angel expressed his admiration by a promise to explain the *mystery* of the woman, and of the Beast which carried her. The mystery was common to both. The Angel had two points in view by the recital he was about to make : “ Come hither, and I will shew thee the *judgment* of the great Whore,” Ver. 1. And again, “ I will tell thee the *mystery* of the Woman, and of the Beast which carrieth her,” Ver. 7. Her judgment and her mystery are things very different in themselves. Her mystery may be conceived as some hieroglyphical characters impressed on her forehead. Hieroglyphics have been always named, and are in their nature, mysteries. A proposition, which is not intelligible from the premises, is a mystery to the hearer. A metaphor is no mystery, because the mind may trace and convert it to the first sense. In the whole of the relations in this Book hitherto, there is no part or thing which comes under the denomination of a mystery, beside the number of the Beast. In the proposition to find the name of the Beast from the given number of his name, the premises were insufficient to support an indisputable conclusion. There were two Beasts, the one the maker of the Image, the other that whose Image was made. Moreover, a variety of names result from the number. Was a reader to stop at Chapter xiii. 18. and proceed no farther

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into

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“ The Woman and the Beast, as they stand before you, imply many matters, which will require the exertion of your faculties to conceive and arrange them. I will supply your want of penetration, and explain such circumstances as are doubtful or obscure. By the seven heads of the Beast, you are to understand the seven mountains, or hills, on which Rome is built. From that particular of situation, the city is often named *Septimcollis*. By the Woman sitting upon them, you know where her throne shall be erected: But to lead you regularly on, and by intelligible gradations, Rome that *yet is* must be considered, and the progress of her government set forth, before the time and dominion of this Woman can be well understood. You recollect to have seen one of the heads *wounded*; that head you knew was imperial, and that the Vision regarded the ruling power in Rome that *yet is*, or Rome in the first of her two conditions: from which you may collect that the seven heads of the Beast also typify seven species of executive power which shall be exer-

Ch. xiii. 3.

into the Book for the enlargement of his *understanding*, it is probable the name would remain a mystery to him. “ Here is the mind that hath wisdom;” a proper notice to advert to the subject of the Chapter and Verse last above mentioned, which is prefaced by “ Here is wisdom; let him that hath understanding, &c.” The more skilful interpreters have taken the advantage given by the notice; have found the Beast, in the particulars of the description, to be unquestionably Rome; and have been able to shew in the number, by an adaptation of numeral letters of the same amount, the *Latin* Beast according to the Greek, and the *Roman* Beast according to the Hebrew.

“ cised

" cised in the great city, before the reign of this
 " Woman shall commence. Of these executive
 " powers, five have had their turns, and are already
 " fallen, viz. Kings, Consuls, Dictators, Decemviri,
 " Tribunes. *One is*, is now present with you, that
 " is, Emperors, in the person of Domitian the reign-
 " ing prince. The seventh power *is yet* to come,
 " and when he cometh, he must continue a short
 " space. The seventh power shall be seen hereafter
 " in a state of freedom, which the city shall enjoy
 " for seventy-four years, after emerging from the
 " state of a province to a Greek Emperor. With
 " the removal of the seventh power, which shall be
 " of short continuance, compared with that which
 " preceded, and that which shall follow it, the first
 " condition of Rome shall be considered as ended.
 " A new *Æra* in the civil government of the city
 " shall begin. The Beast that *was*, and *is not*, shall
 " assume the government, and become the eighth
 " ruling power. I say, the Beast *that was*, and *is*
 " *not*; because, as I explained things a moment
 " ago, it means later Rome bearing the Woman,
 " and is to be understood of her dominion. She is
 " the same with the Image of the Beast, whom you
 " have seen to usurp the ensigns of attributes in-
 " communicable. This eighth power *shall be of*
 " *the seven*; that is, in the Hebrew speech, of the
 " same city with the seven; shall be Roman, and
 " rule in the city like as the former powers. It is
 " fit that you should be well instructed in this point,
 " lest the race of Charles the Great, or other later
 " Emperors in the West, should hereafter be mis-

CHAP. "taken for this eighth sovereign of the city. Know
 XVII. "this, moreover, the Woman and the Beast thus
 "conjoined, when they have filled their appoint-
 "ed time, shall assuredly sink into perdition, never
 "to rise again."

Ver. 12. "And the ten horns which thou
 "sawest, are ten kings, which have receiv-
 "ed no kingdom as yet; but shall receive
 "power as kings one hour with the Beast.

Ver. 13. "These have one mind, and shall
 "give their power and strength unto the
 "Beast.

Ver. 14. "These shall make war with the
 "Lamb, and the Lamb shall overcome
 "them: for he is Lord of lords, and
 "King of kings; and they that are with
 "him are called, and chosen, and faith-
 "ful."

an. vii. 24. "You are not ignorant that the Prophet Daniel,
 "many ages back, foretold the fortunes of the Ro-
 "man Empire; how it should break, and become
 "divided into ten kingdoms. You have been
 "made acquainted by the same Prophet with the
 Dan. ii. 42. "superior strength of five of those kingdoms over
 "the others. The ten kingdoms are signified by
 "the ten horns of the Beast. There are many years
 "to revolve before they shall be established; how-
 "ever, they are not to wait until the Beast or later
 "Rome shall go into perdition, but are ordain-
 "ed to be cotemporary with her, to subsist *one*
 "*hour with the Beast*; that is, in the same division
 "of

" of time. The realms spoken of shall agree in
 " what concerns religion, and submit their power
 " and strength to the direction of the Beast, bear
 " his mark, and worship his Image, which is now
 " exhibited to you under the similitude of a crafty,
 " proud, imperious Woman; who, by means of her
 " figurative cup, shall darken the understandings of
 " her votaries, as it were by philters, or the effects
 " of strong wine, and lead them to despise and
 " relinquish the humble documents of the Lamb,
 " whom you have seen, in his death the Atonement,
 " and in his resurrection the meditating High
 " Priest, as well here upon earth, as in the visions of
 " the Tabernacle, and the temple opened in hea-
 " ven. In what and how many instances these
 " kingdoms, under the conduct of the Beast, shall
 " oppose themselves to the Lamb, it is unnecessary
 " to the main purpose of this information to relate.
 " The last war they shall wage with the Lamb is
 " that against the Witnesses, wherein they shall be
 " vanquished in the end. You lately saw him stand
 " upon Mount Sion, and having raised from death Ch. xiv. 1.
 " the slaughtered Witnesses to the pure and un-
 " changeable Gospel, you beheld him to restore
 " them, having *gotten the victory*, to the temple of Ch. xv. 2.
 " God. It is then, when the shadows become real,
 " when he shall give free exercise to his inherent
 " power, he shall utterly confound his enemies;
 " for he is Lord of lords, and King of kings."

Ver. 15. " And he saith unto me, The waters
 " which thou sawest, where the Woman
 " sitteth,

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“ sitteth, are peoples, and multitudes, and
“ nations, and tongues.”

“ The information I give is of near importance
“ to the Christian world. In concernsments so in-
“ teresting, it cannot be too often repeated where,
“ or in what division of the earth, these astonishing
“ events shall come about. Know then, *the waters*
“ denote the Western side, and express the place of
“ the ten kingdoms, which shall give their power
“ to this Woman, over whom she shall reign with
“ despotic sway, until the period of her dominion
“ shall be accomplished. I shall now proceed to
“ lay before you the conduct which the Western or
“ ten kingdoms shall observe towards the Woman,
“ when they shall find her arts frustrated, and her
“ bloody policies defeated, by the resurrection of the
“ Witnesses.”

Ver. 16. “ And the ten horns which thou
“ sawest upon the Beast, these shall hate the
“ Whore, and make her desolate and nak-
“ ed, and shall eat her flesh, and burn her
“ with fire :

Ver. 17. “ For God shall put in their hearts to
“ fulfil his will, to give their kingdom to
“ the Beast, until the words of God shall be
“ fulfilled.”

“ Notwithstanding the submissive credulity of
“ these kingdoms, through a series of years extend-
“ ed beyond reasonable expectation, they shall at
“ length see their infatuation, and the vanity of her
“ pretences, in an instance which will admit no pal-
“ liation ;

“liation; shall turn against her, and be as active in
 “her abasement, as they were unanimous in her
 “exaltation; *they shall make her desolate, and burn*
 “*her with fire.* You are now informed of the very
 “hands which shall be employed in the utter de-
 “struction of that great city, which was signified in
 “one preceding part by ruin in *an earthquake*, and Ch. xi. 13.
 “in another by the prophetic figure of a division Ch. xvi. 19.
 “into *three parts*. The actions of the ten king-
 “doms are vindictive against the Woman and the
 “Beast. They are not to be considered as the
 “effects of an informed judgment. These nations
 “or kingdoms have been seen by you gathered in
 “arms, for this exploit, at the place *Armageddon*. Ch. xvi. 16.
 “The enterprize concluded in a total subversion of
 “the city. Their fate has been represented by a di-
 “vine judgment, which followed immediately after,
 “in a grievous fall of hail, under the weight of Ch. xvi. 21.
 “which life could not be supported.

“The seeming inconsistency of conduct in the
 “kingdoms is not to be considered as an adventi-
 “tious effect of the variable human will: for the
 “Great God so governs in all things, even where
 “his hand is least discernible, that the errors, pas-
 “sions, and violences of men do but work out the
 “accomplishment of his secret counsels, and per-
 “fect his mysterious providences.”

Ver. 18. “And the Woman which thou
 “sawest, is that great city which reigneth
 “over the kings of the earth.”

“Being now about to conclude the information

CHAP. XVII. "I undertook to give concerning the judgment of
 "the Whore, and the mystery, or hieroglyphic $\chi\epsilon\rho$,
 "engraved on her forehead, there remains no more
 "to be done on my part than to impress upon your
 "memory this material circumstance, that the Wo-
 "man seated on the Beast, is the figure of that
 "power which shall one day assume the place of
 "the Emperors, be the head of that great city, and
 "hold in a peculiar manner the superiority now re-
 "sident in the metropolis of so vast an empire,
 "which gives law to many nations."

In the last Verse the Angel ended the promised recital. It is evident that the Beast, connected with the Woman, and as her throne, cannot mean imperial Rome, Pagan or Christian, because it was an eighth power, and subsequent to the seven; neither can the Woman be considered as *that great city* in any other consistent sense than that of connexion with it, and of succeeding to the dominion therein.

C H A P. XVIII.

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Ver. 1. "AFTER these things, I saw
 "another mighty Angel
 "come down from heaven, having great
 "power, and the earth was lightened with
 "his glory.

Ver. 2. "And he cried mightily with a
 "strong voice, saying, Babylon the great is
 "fallen,

“ fallen, is fallen, and is become the habi- CHAP.
 “ tation of devils, and the hold of every XVIII.
 “ evil spirit, and a cage of every unclean
 “ and hateful bird.”

John may be conceived as brought back in the spirit to the temple, and to the point where the line of prophecy was interrupted by the narration of the Angel ; that is, to that stage of it when the seventh vial had operated the wrath pronounced against Babylon, or, what is the same, to the proclamation of the second Angel in the fourteenth Chapter. The mighty Angel who now appears, is said to be *another*, to distinguish him from the one of the seven who had but just then explained the mystery of the Woman. This mighty Angel came out from the Holy Place, and stood in the Court of the Priests. In the character, “ that the earth, or Court, was lightened with his glory, and he cried with a strong voice,” John seems to have had a retrospective attention to the Prophet Isaiah, who was in his days a mighty Angel or messenger from God, whose evangelical discourses enlightened the earth, and made preparation for the Gospel, and who did proclaim the fall of ancient Babylon in the same words.

Is. liii.

Is. xiv. 3.

Ver. 4. “ And I heard another voice from
 “ heaven, saying, Come out of her my
 “ people, that ye be not partakers of
 “ her sins, and that ye receive not her
 “ plagues.

Ver. 8. “ Therefore shall her plagues come
 “ in

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“ in one day, death mourning, and famine;
 “ and she shall be burned with fire: for
 “ strong is the Lord that judgeth her.”

Jer. li. 6. This prophetic call to the people of God and the Lamb, is taken from the exhortation of Jeremiah to those of his nation, who shall be found in Babylon at the time when the destruction before threatened by Isaiah shall be ready to fall upon that devoted city. In like manner, the condemnation of the new Babylon is declared by one Angel, who is followed by the warning voice of another.

Ver. 9. “ And the kings of the earth who have
 “ committed fornication with her, and lived
 “ delicately with her, shall bewail her, and
 “ lament when they see the smoke of her
 “ burning; standing afar off for fear of her
 “ torment, saying, Alas, alas, that great
 “ city Babylon, that mighty city! for in
 “ one hour is her judgment come.”

The nations who have owned the dominion, and have born the mark of the spiritual Babylon, who stand *afar off*, and remoter than they who shall be instruments in her destruction, shall express their astonishment and grief at her downfall, momentaneous as it were, of which the policies and enterprises of princes shall give no long previous notice. They shall celebrate her former glory amidst their lamentations; they shall bewail the sudden reverse of her fortune, “ Alas, alas, the mighty city! for in one hour is her judgment come.” These nations, under the power of her sorceries, and blind to the providential

vidential decrees, shall not apprehend, or lay to heart, that "in her was found the blood of Saints and Prophets."

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Ver. 24.

Ver. 20. "Rejoice over her, thou heaven,
"and ye holy Apostles and Prophets; for
"God hath avenged you on her."

While the lamentation above recited shall prevail abroad in the world amongst the nations who drank of the cup of Babylon, very different sentiments shall possess the assembly of Saints, who celebrate the great day of the feast in the spiritual temple. They are incited to *rejoice*, to pour forth praises to God for the removal of the enemy, which had so long stood in the way to obstruct the introduction of Messiah's kingdom. The praises uttered in obedience to the exhortation, will be heard in the next Chapter. The parts of the Chapter now before us, which are passed over without our particular observation, are repetitions of the prophecies concerning the ancient Babylon, and are of so easy an application, it seemed unnecessary to enlarge upon them.

To keep the connexion of the visions contained in the two parts of the Revelation, and in a manner to insert into the first the particulars left to the second for explication or enlargement, it is convenient in this place to look back, and take up the Vision at the tenth Chapter, where the spiritual High Priest has been seen to officiate in the *solemn assembly*, or Hosanna Rabba. The succession of days from the first of the feast, the habit and glorious appearance
of

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XVIII.

- of the High Priest, his station and actions, have fully proved the allusive service of the day in the interior business of the temple; but the transactions without the temple, or in the world at large, which were of the same time, and expressed by the seven thunders, John was forbidden to write, because "he must prophesy again." The account of the Witnesses was given without any other direct note of time than that of their ascent being previous to the earthquake in which the tenth part of the city was represented to fall, and both events are set down as prior to the sounding of the seventh Angel, which published the arrival of the kingdom "of our Lord and his Christ." The precision wanted in respect to the order of time, and the matters external to the temple required to fill up the vacuities in the first relations, are supplied from the second Book, in the thirteenth and fourteenth Chapters. The Lamb was seen to stand upon Mount Sion, for the purpose of leading back the Witnesses, just then risen from death, to their former place in the temple, that they might keep the feast. He entered with them. Going into the Holy Place, as if to take the book of the law, there reserved for the readings in the temple, he is described coming out from thence, having the book open in his hand, "a mighty Angel come down from heaven, &c." When he had read the scriptural sections proper to the day, the seven thunders were then heard, "And when he had cried, seven thunders uttered their voices;" the same as the "voice of great thunder," when the new song was sung before the throne.
- Ch. xi. 15.
- Ch. x. 1.
- Ch. xiv. 2,
3.

throne. Whilst the thunders were heard, the Angel having commission to preach the everlasting Gospel came out, or rather with the first thunder. The other particulars, of the enlarged Revelation of the second Book, to be ranged under them, and during their continuance, are the infliction of the seven plagues, the explanation of the mystery of the Woman, and the lamentation of the nations because of her fall, by the hands of her former friends, who assembled at *Armageddon*, and who were themselves destroyed by the plague of hail. The Woman, her former associates and support, the kings of the West, being thus providentially suppressed, we are brought down to the Verse last considered, "Rejoice over her, thou heaven, and ye holy Apostles and Prophets," the incitement to praise God in his temple for the judgment executed on mystic Babylon. When the Alleluiah of the next Chapter shall be sung upon this last preparatory act to the introduction of the kingdom of Messiah, the seven thunders are understood to have ceased, the Hosanna Rabba to be ended, the seventh trumpet to begin to sound, Ch. xi. 15. and we are again in that stage of the prophecy when the voice came to John from *heaven*, or the Holy Place, "Write, Blessed are the dead which Ch. xiv. 13. die in the Lord."

C H A P. XIX.

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Sect. V.

Ver. 1. "AFTER these things I heard
" a great voice of much
" people in heaven, saying, Alleluiah ; sal-
" vation, and glory, and honour, and power
" unto the Lord our God : for true and
" righteous are his judgments ; for he judg-
" ed the great Whore which did corrupt
" the earth with her fornication, and hath
" avenged the blood of his servants at her
" hand."

In consequence of the exhortation to *rejoice*, Alleluiah was sung in the temple by the united voices of the assembly, " the voice of much people in heaven." *Hosanna, salvation*, and glory, and honour, and power, are the just attributes of the Lord our God. His gracious interpositions are known, his righteous judgments are manifest. He hath punished the forceress, broken her cup, and dissipated her enchantments. " And again they said Alle-
" luiah ; and her smoke ascended for ever and ever :
" and the four-and-twenty Elders, and the four
" Beasts, fell down and worshipped God that sat
" upon the throne, saying, Amen ; Alleluiah." There cannot be any thing added, in the way of profitable illustration, to this fulness of description of the pious exultation of the servants of God and the Lamb, in the day of their perfected freedom by the demolition of the spiritual Babel.

Ver.

Ver. 5. " And a voice came out of the throne, saying, Praise our God, all ye his servants, ye that fear him, both great and small. CHAP. XIX.

Ver. 6. " And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah; for the Lord omnipotent reigneth."

The prostration of the Elders and the living Cherubim concluded the service of the eighth and last day of the feast of Tabernacles. They closed the worship with *Amen*; *Alleluiah*. The sixth trumpet had ceased, and the seventh Angel was prepared to sound.

When the feast of Tabernacles was ended, towards the sun-setting of the eighth day, the Levites, in descending the fifteen steps to the Court of Israel, rested on every step, and sang a Psalm. They began with the hundred and twentieth, and ended with the hundred and thirty-fourth. These fifteen Psalms are marked in the Bibles, *songs of degrees*; that is, songs of the steps or stairs. The duties of the day finished, there came a voice from the throne, commanding the people, as well as Priests and Levites, to sing the next following Psalm, " Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord; ye that stand in the house of the Lord." Ps. cxxxv.

Chev. H. of the World, lib. viii. p. 491.

Monf. Chevreau, author of an universal history, written in the last century, tells particularly that this Psalm

CHAP. was sung, not by giving the number of the Psalm,
 XIX. but by a repetition of the first Verse. We have
 had no opportunity to consult his authorities; but
 at the same time see no reason to doubt of their be-
 ing sufficient. It is a Psalm of praise, and in the
 expression suited to the particular circumstances in
 this part of the Vision, "the Lord is great, our
 Lord is above all Gods, the Lord will judge his
 people," agreeing in sense with "the Lord omni-
 potent reigneth." Upon the command from the
 throne, Alleluiah resounded through the Court of
 Israel as the voice of a great multitude, as the noise
 of falling torrents of waters, and as a mighty thun-
 der. There seems to be no other means for arriv-
 ing at a strict and just apprehension of the proceed-
 ings in the spiritual temple, than by an adherence
 to the usages of the material temple, thereby to
 illustrate the allusion. The *songs of degrees* were
 sung by the Levites on the steps. As soon as they
 set their feet on the floor of the Court of Israel,
 that other Psalm was raised by the whole congrega-
 tion with a strength of voice which John has signi-
 fied by the similitudes mentioned. Several parts
 of that Psalm declare the power and mighty acts
 of God exemplified in favour of his people: "Thy
 name, O Lord, endureth for ever, and thy memo-
 rial through all generations; *for the Lord will judge
 his people.*" We may conceive as if the spiritual
 assembly had come to that part, when the seventh
 trumpet was heard to sound, and gave occasion to
 change the expression of praise into "*the Lord
 omnipotent reigneth,*" the kingdom of Messiah is
 come,

come, "let us be glad and rejoice, and give honour to him." Whatever other interpretation a reader may prefer as more satisfactory, it must necessarily be admitted that the sixth trumpet had ceased, and that the seventh had begun to sound, when the declaration was made, "the Lord omnipotent reigneth."

Ver. 7. "Let us be glad and rejoice, and
"give honour to him; for the marriage of
"the Lamb is come, and his wife hath
"made herself ready.

Ver. 8. "And to her was granted that she
"should be arrayed in fine linen, clean
"and white; for fine linen is the righteousness of the Saints."

The joy of the servants of God and the Lamb is intimated by an allusion to nuptial festivity; for them the times of trouble are passed, and seasons of peace and righteousness open before them. The allusion is frequent in the old Prophets, and full of meaning in the Hebrew language, wherein the word *husband* expresses dominion and protection on the one side, and obedience on the other. From the old, the allusion has been transferred to the New Testament. The habit of the Church in this union with Our Lord, is that *righteousness* which adorned the sealed of God, "whose robes were made white in the blood of the Lamb." This is the same season of which John had before spoken, "Here is the patience of the Saints; here are they

2 Cor. xi. 2.
Eph. v. 23.
Ch xiv. 12.

U

that

CHAP.
XIX.

that keep the commandments of God, and the faith of Jesus."

Ver. 9. " And he saith unto me, Write, " Blessed are they which are called to the " marriage-supper of the Lamb. And he " saith unto me, These are the true sayings " of God."

The Verses last considered appear to relate as well to the Church of Christ militant in the time upon earth, as to the Saints departed in the former ages of the world. The ninth Verse is no more than a repetition of what was delivered before in the
Ch. xiv. 13. same stage of the prophecy, " Write, Blessed are the dead which die in the Lord." The difference is no other than arises from the different allusions by which the same state of the just deceased is expressed in the two places: the earlier and full beatitude of them who are " called to the marriage-supper," or, of them who enjoy the heavenly Sabbath, " rest from their labours." The better condition in the first resurrection, is described by the privileges belonging to the attending friends on a Bridegroom, to sit down with him to the marriage-supper. " And he saith unto me, These are the true sayings of God:" they are the same informations which were confirmed by the divine Spirit, and contain, under a different form, a revelation as distinct in the purpose, as it will be found true in the effect.

Ver.

Ver. 10. " And I fell at his feet to worship
 " him. And he said unto me, See thou do
 " it not: I am thy fellow servant, and of
 " thy brethren that have the testimony of
 " Jesus. Worship God; for the testimony
 " of Jesus is the spirit of prophecy."

The Angel appears to be the same who conducted John in the spirit to the Wilderness, and led him back again to the temple after having explained the mystery of the Woman: no other Angel in the interval is said to have spoken to John. In extraordinary actions, when motives are not assigned, conjectures are often delusive. It is sufficient to us, upon the subject of this offered worship, to have a valuable precept enforced: as if the Angel had replied, " I, as well as you, have the testimony
 " of Jesus; we are both servants of the same God,
 " who alone is to be worshipped. By the spirit of
 " prophecy conferred, there is but one end proposed; that is, to witness through every age of the
 " Church the truths which concern the Lord
 " Jesus; but it doth not confer upon the possessor
 " a claim to the veneration you was about to pay
 " to me; therefore, *see thou do it not.*"

Ver. 11. " And I saw heaven opened, and
 " behold, a white horse; and he that sat
 " upon him was called Faithful and True,
 " and in righteousness doth he judge and
 " make war.

Ver. 12. " His eyes were as a flame of
 " fire, and on his head were many crowns;

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XIX.

“ and he had a new name written, that no
“ man knew but he himself.

Ver. 13. “ And he was clothed with a ves-
“ ture dipped in blood ; and his name is
“ called The Word of God.

Ver. 14. “ And the armies which were in
“ heaven followed him upon white horses,
“ clothed in fine linen, white and clean.”

Ch. xiv. 14. Adhering to our exposition through the former parts of this work, that *heaven* is to be understood of the temple in heaven revealed to John ; and following the order marked down in the fourteenth Chapter, we are now just in that place and time where the spiritual High Priest was ascended from the Court, crowned, and enthroned on a bright cloud. The intention is the same, as is expressly declared in the victory signified by the *wine-press of the wrath of God*. The form of the Vision is varied and enlarged.

Ch. iii. 14. We may conceive the Eastern gate of the temple opened to give a passage to the spiritual King, and his host of servants, now armed horsemen, and prepared for war. Their habits denoted their character ; for fine linen “ is the righteousness of the Saints.” His unchangeable person, in this change of appearance, is ascertained by the appellation, “ Faithful and True,” the same which was given to the spiritual High Priest : his eyes emitted the same glory, “ his eyes were as a flame of fire.” Many crowns, and a sceptre of iron, indicated an universal and permanent kingdom : his vesture dipped in blood, may convey the notion of recent victory, or

rather,

rather, of what seems more conformable, the regal purple; which imported, in his person, as fully as if written thereon the titles, "King of kings, and Lord of lords."

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The Eastern gate of the material temple led to the valley of Jehoshaphat, the prophetic scene of the first warlike action here attributed to Messiah the King. A strong imagination may paint to itself the Eastern gate thrown open, the attitude, regal habit, and majesty of the principal figure issuing out, followed by the armies which were in heaven, "a multitude which no man could number," spread the whole upon ideal canvas, and become impressed by the magnificent picture. But it will be found a labour better expended, and more fruitful of good, to follow the prophetic trace, to endeavour to draw the substance from under the colourings, and find the acts of his providence in the figure of his personal victories—A trace we shall attempt to pursue, respecting the time and circumstances, in the progress of what is to follow of the Revelation, where man, experimentally weak in himself, shall be seen enabled to perform the will of God on earth, with sincerity and perseverance, like to the Saints in heaven.

Ch. vii. 9.

"And he had a name written, that no man knew but he himself." If the words be understood as spoken literally and precisely, there is a stop put to inquiry concerning that name. If they be considered, as the leading sense of the relation seems to direct, to refer to the name "The Word of God," they are true in respect to that name; because *no*

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† Par. Lex.
אלהים

man can enter into the latent meaning comprised in that name, or draw from thence any clear perception which is applicable to the offices or characters of Messiah, either as Atonement, Priest, or King. It is not so with his other names in the Gospel. Jesus, *Saviour*, has a direct reference to atonement; Messiah, *anointed*, to Prophet, Priest, or King. The names given to God in the old Scripture, convey severally the notion of some divine attribute or action. Jehovah, the underived existence; Jah, the eternal essens. Adoni, expresses lordship or dominion; Shadai, sustainer of his creatures. Aleim, the name used by Moses at the creation, hath in it the sense of persons acting under the sanction of an oath to perform certain conditions, ' *the ever blessed Trinity*. Through all ages it carries down the knowledge of confederated mercy. But, "The Word of God," *Dibber Jehovah*, although in frequent use with the Prophets to warrant their declarations, was not, so far as we know, taken as a name, until John asserted in his Gospel, "and God was the Word." Again, if the name "that no man knew" be thought to be some mysterious appellation belonging to him, and distinct from the written name, "The Word of God;" perhaps, in that case admitted to be true, the words may have implied the name *Jehovah*, which none of the nation of the Jews, beside the inspired penmen, presumed to commit to writing; and which none ventured to pronounce, even in devotion, beside the High Priest, when he gave the blessing on the day of atonement. Upon account of the restraint upon the

the people generally from uttering the *sacred name*, CHAP.
it may have been said, "that no man knew but XIX.
he himself,"

Ver. 15. " And out of his mouth goeth a
" sharp sword, that with it he should smite
" the nations: and he shall rule them
" with a rod of iron: and he treadeth the
" wine-press of the fierceness and wrath of
" Almighty God,"

If aught was wanting to prove that the suppression of the nations in rebellion against God, is the act of the providence of Messiah the King, it is given him here; and in a manner that appears to preclude doubt or mistake. The "sharp sword" of his mouth removes the notion of his personal presence in the attainment of his victories. The wine-press is the same with that mentioned by the Prophet Joel to be trodden in the valley of Jehoshaphat; also the same into which the Angel "cast Ch. xiv. 19.
the vine of the earth." Together, they point to one place and one event, the first of two great actions attributed to Messiah after he was crowned. The second great action is that recorded in the two Verses which next follow, wherein the assumed language of Ezekiel is a sufficient and full instruction to turn to that Prophet for ample information.

Ver. 17. " And I saw an Angel standing in
" the Sun; and he cried with a loud voice,
" saying to all the fowls that fly in the
" midst of heaven, Come, and gather your-
U 4 " selves

“ selves together to the supper of the great
“ God;

Ver. 18. “ That ye may eat the flesh of
“ kings, and the flesh of mighty men, and
“ the flesh of horses, and of them that sit
“ on them, and the flesh of all men, both
“ free and bond, both small and great.”

We may conceive the Angel, *standing in the Sun*, to be him to whom the Eastern gate of the spiritual temple was given in charge, who opened the gate to Messiah and the armies that were in heaven. If the station of this Angel, opposite to the rising Sun, and John's place in the Court of the Priests, be considered, when the Sun was risen the Angel would have appeared to John as *standing in the Sun*. The actions are successive. The Angel at the Eastern gate may be understood to have seen the wine-press of the wrath of God, in the preceding Verse, *trodden without the city*, in the valley of Jehoshaphat, where, according to the Prophet Joel, the Eastern and Southern enemies shall meet the predicted fate. That visionally accomplished, on the morning of the ensuing day the Angel may be conceived to have given notice of another prophetic providence in the destruction of the Northern enemies, Meshech and Tubal, on the mountains of Israel. “ Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.” Gog was the father of the Scythian nations. There is no room to hesitate long concerning the object which the Angel had in view, because he has taken up the proclamation made by Ezekiel on that foreseen event.

event. " Thus saith the Lord, Speak unto every
 " feathered fowl, and to every beast of the field; As-
 " semble yourselves, and come; gather yourselves
 " on every side to a great sacrifice that I do sacri-
 " fice for you, even a great sacrifice on the moun-
 " tains of Israel, that ye may eat flesh and drink
 " blood; that ye may eat the flesh of the mighty,
 " and drink the blood of princes." The proceed-
 ings of Gog, that is, of his descendant, the " chief
 prince of Meshech and Tubal," and his defeat in
 the mountains of Israel, are related in the thirty-
 eighth and thirty-ninth Chapters of this Prophet, at
 some length; because the success of Israel in this
 time, and upon this occasion, shall crown their ac-
 ceptance. His prophecy passed from thence to a
 description of the third temple, more glorious than
 the two former, which shall be reared up when the
 people shall be in peace in their land: " Neither
 will I hide my face from them any more; for I
 have poured out my spirit upon the house of Israel,
 saith the Lord." The time is the same as the mil-
 lenary kingdom of John. The decisive action re-
 presented by Ezekiel is referred to by the procla-
 mation of the Angel standing in the Sun, as the
 explanation of the Vision in this particular stage.
 Here may be seen, as well as in other parts, how
 closely the Revelation follows the steps of more an-
 cient prophecy; beside, we are instructed to avoid
 an error generally given into, in applying the ar-
 mies of Gog and Magog, spoken of by John in the
 next following Chapter, which shall appear imme-
 diately before the second resurrection and last judg-
 ment,

CHAP.
XIX.

Ex. xxxix.
17.

Ez. xxxix.
29.

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ment, to this part of Ezekiel. The Prophet's views, like those of his brethren, terminated in the full acceptance of his nation, and in the construction of the third temple. It belonged to the Lamb alone to break the closure which confined them, to unseal the book of time, and proceed through it into eternity.

In respect of Gog, "the chief prince of Meshech and Tubal," there seems in this late age no difficulty in determining concerning his nation and dominion. The Turk is of Scythian extraction, originally descended from Magog, the head from which the Tartar tribes are counted. He is at this day chief prince of Meshech and Tubal, that is, of Cappadocia and Iberia, as the Jews understood the early distribution of the earth amongst the families derived from Noah,

Joseph. Ant.
l. i. cap. 6.

Ver. 19. "And I saw the Beast, and the
" kings of the earth, and their armies gathered together to make war against him
" that sat upon the horse, and against his
" army.

Ver. 20. "And the Beast was taken, and
" with him the false Prophet that wrought
" miracles before him, with which he deceived them that received the mark of
" the Beast, and them that worshipped his
" Image: these both were cast alive into a
" lake of fire burning with brimstone.

Ver. 21. "And the remnant were slain with
" the sword of him that sat upon the horse,
" which

“ which sword proceeded out of his mouth :
 “ and all the fowls were filled with their
 “ flesh.”

CHAP.
 XIX.

These Verses, in the more obvious sense, if considered by themselves, and without attention to the preceding recitals, seem to import that John saw the Beast and the kings of the earth assembled together, to make war with him that sat upon the horse, and so to intend one common and united effort : however, that acceptation is forbidden by the progressive actions foreshewed in the Visions. An Angel proclaimed *Babylon fallen* before Messiah was crowned. The *wine-press* was trodden in the valley of Jehoshaphat after he was crowned. The conclusive victory was signified by the Angel *standing in the Sun*. Babylon fell at home, and upon her own foundations ; the others at the times and in the places assigned. John appears to have made a review of what he had seen separately of the three great enterprisers against Our Lord, and to have named them collectively in their condemnation ; the Beast, which was adjudged to perdition ; the kings of the earth, who were consumed in the great wine-press of the wrath of God ; and the false Prophet, just then made prisoner in the defeat of the Northern armies on the mountains of Israel.

Ch. xiv. 2.

Ch. xvii. 3.

In the general concussion of states and nations, in consequence of the plague of the seventh vial, the kings of the earth shall be confounded, and instrumental in their own destruction. A heavier doom awaits the principal defaulters, the Beast and the false Prophet, from whom the spirits of devils issued

CHAP.
XIX.

issued to mislead and madden the world : they
 “ shall be cast alive into the lake of fire burning
 with brimstone.” Their other associate, the Dra-
 gon, is reserved for one assault more ; that over, he
 shall partake in the lot of his confederates. Of the
 mighty hosts which shall come from the North, we
 may understand the false Prophet to be the leader.
 Of them, Ezekiel has said, but a sixth part shall be
 left ; the residue, the far greater part, shall fall by the
 sword : “ all the fowls of the air shall be filled
 with their flesh,” conformable to the proclamation
 of the Angel ; and to the more ancient perdition,
 “ Thou shalt fall upon the mountains of Israel,
 “ thou and all thy bands, and all the people that is
 “ with thee ; I will give thee unto the ravenous
 “ birds of every sort.”

Ez. xxxix.
4

The Beast, mystical Babylon, has maintained one
 unchanged character from the æra of the Image, or
 of the Woman seated on the Beast. The false Pro-
 phet is described by his city, the second Beast,
 “ which exercised the power of the first Beast *before*
him, and deceived men by the miracles he had
 power to do in *the sight* of the Beast.” These were
 the distinguishing notes by which the second Beast
 was to be known when he should arise out of the
 earth. The false Prophet is the imperial head of
 the second Beast, but in the time when the second
 horn bears the crown. (See p. 191.) Mahome-
 tan deism has taken the throne in Constantinople,
 and is the false Prophet.

Ch. xiii. 12.
14

Other cities may be restored to something of
 their former governments ; other communities may
 be

be resettled by their ancient denominations ; but the two, the Beast and the false Prophet, are consigned to perpetual ruin and oblivion : they shall be no more remembered in the millenary time. Figuratively like in destruction to the cities Sodom and Gomorrah, which were immersed in the burning plains of Jordan, as if in a lake of fire, the two old imperial cities of the world, Rome and Constantinople, with the powers dominant in them, shall be consumed, and leave no vestiges behind.

The Visions have now advanced far into time, and have passed beyond human experience by some considerable space : an Angel has been heard to proclaim the everlasting Gospel ; mystical Babylon is fallen ; the seventh trumpet hath sounded ; Messiah is crowned ; prophetic time hath reached the ultimate point, *there is time no longer* ; the new and better age is begun. Where we stand upon the line of time, or at what distance we may be from the great change in the natural as well as moral state of man, is a particular knowledge for which a wish rises spontaneously in the mind, and is not easily suppressed altogether. We shall indulge it, and hope to be understood favourably. The faith which led the pious part of the Jewish people to expect the appearance of the Saviour of the world in the second temple was deduced from prophecy. A like hope may, without blame, lead men at this day to search in the same stores for the fulness of his kingdom ; for it is certain, " the greatness of his kingdom, his power, and his glory, shall be known amongst men." There is no inherent knowledge
in

See Appen-
dix I.

CHAP. in men or Angels, by which they can foresee the
 XIX. *day and hour* of this kingdom; yet from a careful
 Matt. xxiv. observation of the signs of the times, the approach
 32. of this the greatest of mundane revolutions may be
 discerned, and some comfortable beams of light may
 reach us before the full day shall arise:

The advent of the kingdom of Messiah, and the
 recal of Israel to their long vacated seats, are con-
 sidered as transactions united in themselves, and
 proper to the same æra. For the better under-
 standing this interesting event, and something of the
 manner in which it shall be conducted respecting
 Israel, it will be convenient to transcribe from the
 Prophets certain parts of the divine promises to
 that people; so, by having them fresh in mind, we
 may be enabled to enter more advantageously upon
 the subsequent Revelations. The consideration of
 the time, or æra, must necessarily be deferred to the
 comparison of the prophetic times of Daniel and
 John, which cannot well be treated of separately.

The ancient Prophets and John looked towards
 the same object: this kingdom was the great
 scope to which their views tended. Daniel and
 John have given measures of time intervening be-
 tween certain marked periods in human events, and
 this final revolution. It will not be denied, that if
 those periods could be unquestionably settled, and
 agreed upon, no controversy would remain concern-
 ing the approach of the kingdom, and restoration of
 Israel. Opinions have been various, and, as there
 can be but one true, there have been many mis-
 takes. We are apprized, that upon this account,
 every

every enterprize of the sort is at this day discourag-
 ed by the greater part, nay, even decried and con-
 demned; as if an endeavour to follow, and educe a
 Prophet's meaning, was a bold assumption of a
 Prophet's office. The assertion was inconsiderate,
 and far removed from truth. "All Scripture was
 given for our learning." To learn from it, it must
 be read; and, as far as men are capable, understood.
 The Apostle made no exception to the general
 precept. The Book of prophecy, wherein the
 measures of time were given, was shut in the begin-
 ning, while yet the greater events were remote, and
 covered in the mist of distant ages; but it was said
 at the same place, and upon the same authority,
 "many shall run to and fro, and knowledge shall
 be encreased." The stirs and mutations in the
 world shall serve as a key to open into things dark
 and inscrutable in early seasons. When the be-
 lieving Jews beheld a Roman Procurator take the
 seat of judgment in Jerusalem, they knew "the
 scepter was departed from Judah," and looked for
 the coming of *Shilo*. When Christians of the first
 age saw Jerusalem encompassed with armies, they
 knew her desolation was at hand, and removed for
 safety into other countries. When our age shall
 duly reflect on the ten predicted kingdoms stand-
 ing in the place of the Western Roman Empire,
 and consider how long darkness has reigned over
 this third part of the world, men may be confident
 there will be but one signal change more, which,
 when it arrives, shall accomplish prophecy, and fill
 up the prophetic times. Again, turning our eye to
 the

Dan. xii.

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Gen. xlix.

10.

Luke xxi.

20.

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Dan. xi. 44,

45.
Append. I.

the Eastern division, and seeing the king of the North, the Turk, for more than a century in possession of his last predicted acquisition, we may apprehend that he shall make but one strenuous effort more with the hope of conquest, that he shall fail in it, and "come to his end." Men who shall live in those days may conclude with certainty, that the Arch-Angel Michael will then stand up for the sons of Israel, and look for a time of trouble, and commotion of nations.

The promises to Israel are significant, ample, and plain to the understanding. The passages selected from many others, are sufficient to establish that leading truth in the divine disposition of temporal things, the restoration of Israel; and, as it were, to cause the rays of light, issuing from the prophetic parts of both Scriptures, to be seen converged in one point.

ISAIAH, Chap. xi.

Ver. 11. "He shall stretch forth his hand a second time, to recover the remnant of his people, which shall be left, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea;" that is, he will collect his people from the second dispersion, from all parts of the then known world whithersoever they are driven: from the Northern side of Asia; from the higher and lower Egypt; from Ethiopia Southward; from Persia, Mesopotamia, and Syria, Eastward; and from all the nations of the West. This extended collection

collection is in no true sense applicable to the partial return from Babylon, when Cyrus was possessed of the great dominion in Asia. Ver. 12. "He shall assemble the outcasts of Israel, and the dispersed of Judah, from the four corners of the earth. There shall be an highway for the remnant of his people; for the Lord will have mercy on Jacob, and will yet choose Israel."

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JEREM. Chap. xxxi.

Ver. 3. "The Lord hath appeared of old time, saying, I have loved thee with an everlasting love; therefore with kindness have drawn thee. Again will I build thee, and thou shalt be built, O Virgin of Israel: thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry. Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant, and eat them as common things: for there shall be a day, that the watchmen on Mount Ephraim shall cry, Arise ye, let us go up to Mount Zion, unto the Lord our God." From the reign of Hoshea, king of Israel, when Shalmaneser led the ten tribes into captivity, none of the descendants of Abraham have been in possession of Samaria. The Samaritans, spoken of in the New Testament, were the posterity of the Cutheans, settled in the place of the ten tribes by the Assyrian king. In some sort they took up the religion of the Jews, but had their own temple on Mount Gerizim. The prediction not only foretels the repossession of Samaria by the Israelites,

John iv. 20.

Chr. xi. 13,

14, 15.

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raelties, but an unity in religion. Ver. 8. "Be-
" hold, I will bring them again from the North
" country, and gather them from the coasts of the
" earth : for I am a father to Israel, and Ephraim
" is my first-born. Hear the word of the Lord,
" O ye nations, and declare it in the isles afar off ;
" He that scattereth Israel will gather him, as the
" shepherd doth his flock : therefore they shall
" come again, and sing in the height of Zion ; then
" shall the Virgin rejoice in the dance."—Chap.
l. 4. " In those days and in that time, saith the
" Lord, the children of Israel shall come, they and
" the children of Judah together, going and weep-
" ing ; they shall go and seek the Lord their God.
" They shall ask the way to Zion, saying, Come,
" let us join ourselves to the Lord in a perpetual
" covenant. I will bring Israel again to his habi-
" tation, he shall feed upon Carmel and Bashan,
" and his soul shall be satisfied with Mount Ephra-
" im and Gilead. In that time the iniquity of
" Israel shall be sought for, and there shall be
" found none."

E Z E K. Chap. xxxvi.

Ver. 24. " For I will take you from amongst
" the heathen, and will gather you out of all coun-
" tries, and bring you into your own land ; then
" will I sprinkle clean water upon you, and ye shall
" be clean. A new heart will I give you, and a
" new spirit will I put within you, and cause you
" to walk in my statutes : and ye shall dwell in the
" land which I gave unto your fathers ; and ye shall
" be

" be my people, and I will be your God. I will
 " multiply the fruit of the tree, and the encrease
 " of the field, in the day that I have cleansed you
 " from all your iniquities. I will cause you to
 " dwell in your land, and the wastes shall be
 " builded, and the desolate land tilled. They
 " shall say, This land that was desolate is become
 " like the garden of Eden; the waste, the desolate,
 " and ruined cities are become fenced and inhabit-
 " ed."—Chap. xxxvii. 19. " I will take the stick of
 " Joseph, and the tribes of Israel his fellows, and
 " put them with him, even with the stick of Ju-
 " dah, and make them one stick, and they shall be
 " one in mine hand; and I will make them one
 " nation, and one king shall be over them all; and
 " David (the beloved) my servant, shall be king
 " over them, and they shall have one shepherd.
 " Moreover, I will make a covenant with them;
 " it shall be an everlasting covenant. I will set
 " my sanctuary in the midst of them for evermore:
 " they shall dwell in the land, they and their chil-
 " dren's children, for evermore."

We conceive it hardly possible to convey, in clearer expressions, the final acceptance of the entire Hebrew nation, Judah and Israel, made clean by the figure of the legal purification by water; or, in the sense of the Apostle, by baptismal regeneration of heart and spirit: "According to his mercy he Tit. iii. 5.
 saved us, by the washing of regeneration and re-
 newing of the Holy Ghost." The Prophet hath
 declared, in terms equally conclusive, a future re-
 storation under a government wholly divine, in an
 abolition

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abolition of the division in the old royalty, by the scepter of Joseph (the kingdom of Israel) united with the scepter of Judah, and made one scepter in the hand of the David, Messiah, under whom the wasted cities shall be repaired, the desolated lands cultivated up to the beauty and perfection of Eden, and the sanctuary of God restored, to remain as long as the present world shall subsist.

H O S E A, Chap. iii.

Ver. 4. " For the children of Israel shall abide
" many days without a king, without a prince,
" without a sacrifice, without an image, without an
" ephod, and without a teraphim. After that the
" children of Israel shall return, and seek the Lord
" their God, and David their king, and shall fear
" the Lord and his goodness in the latter days."

A M O S, Chap. ix.

Ver. 9. " I will sift the house of Israel among
" all nations, as corn is sifted in a sieve; yet shall
" not a grain fall to the earth. In that day I will
" raise up the tabernacle of David which is fallen
" and I will bring again the captivity of my people
" Israel, and they shall build the waste cities, and
" inhabit them; and I will place them in their
" land: they shall no more be plucked up."

O B A D I A H.

Ver. 19. " And they shall possess the field
" of Ephraim, and the fields of Samaria; and Benjamin
" shall possess Gilead: and the captivity
" "

“ the host of the children of Israel shall possess that
 “ of the Canaanites, even Zarephath ; and the
 “ captivity of Jerusalem, which is in Sephaard,
 “ shall possess the cities of the south : *and the king-
 “ dom shall be the Lord’s.*”

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ZEPHAN. Chap. iii.

Ver. 14. “ Sing, O daughter of Zion ; shout, O
 “ Israel. Behold at that time I will undo all that
 “ afflict thee ; and I will save her that halteth, and
 “ gather her that was driven out ; and I will get
 “ them praise in every land where they have been
 “ put to shame.”

The Book of Tobit is exceptionable upon many accounts, and contains narrations surpassing a reasonable belief. We do not cite from it as belonging to the class of authentic prophetic works. The writer, whoever he was, or in whatever age he lived, has given his sense of the Prophets on what relates to the first and second returns of his nation ; spoke of the building of the second temple ; and then proceeded to magnify the glory of the third temple, reserved to a distant period. The relations he has made are stated to have passed under the Assyrian monarchy, and before the Babylonians acquired the great dominion in Asia. The author was, no doubt, a Jew ; probably of the captivity of Israel. It is probable also, that notwithstanding his pretence to greater antiquity, he lived later than the reign of Darius Hystaspes ; had seen, or heard of, the inferiority of the second temple to the first ; and, from his knowledge of the prediction of Eze-

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kiel, celebrated the glory of the third temple. The history of Tobit seems to have been a traditional story current amongst the people, which was at length committed to writing, with the insertions concerning the temple. The Jews never admitted it into their Canon.

TOBIT, Chap. xiii.

Ver. 5. "After that the Lord will have mercy upon them, and bring them again into the land, where they shall build a temple, but not like unto the first, until the time of that age be fulfilled. Afterwards they shall return from all the places of their captivity, and build up Jerusalem gloriously; and the house of God in it shall be built with a glorious building, as the Prophets have spoken."

The plain and direct terms in which the promises are expressed by the Prophets, certify the firm foundations on which the family of Abraham build their expectation of a recal to their ancient inheritance. The parts selected are such as apply to the general return of Judah and Israel, ("Sing, O daughter of Zion; shout, O Israel") and relate to the future glory of the city, temple, and state, with a permanency, from the æra of restoration, equal to the subsistence of the material world. When the great Dispenser of good shall give them *a new heart* and *a new spirit*; shall remove the suffusion of error; then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the Saints of the most High, whose kingdom

kingdom is an everlasting kingdom ;” when the “ Lord shall reign over all the earth ;” when the “ children of Israel shall return, and seek the Lord their God, and David their king, in the latter days.” A season of such importance to the sons of men, demands the most serious thoughts of all who profess to believe that the divine Spirit spoke by the mouths of the Prophets, and calls for their inquiries into the scriptural record, concerning a revolution not to be paralleled in the annals of the world. This wonderful change in mind and condition is not to be expected without the previous affliction of the faithful, signified by the deaths of the Witnesses ; strife of nations ; subversion of Rome ; conversion, collection, and return of Israel ; and, finally, the defeat of the false Prophet, and his mighty armies, in the mountains of Palestine.

Having followed prophetic history to the rearing up a kingdom upon earth ; which terminates the views of the Prophets, and opens the unmolested abodes of truth and righteousness ; no internal enemy to deceive, or external invader to affright ; where the Lord Jesus reigns over all, and vindicates the honour of his name ; he has been seen, through a succession of ages, in unfolding the leaves of the Volume, the Lamb slain on the great day of propitiation, and an High Priest entered within the inner vail, making atonement by blood. Those ages have filled their periods : the mediatorial work is completed, and “ the Lord God omnipotent reigneth ; let us be glad and rejoice, and give honour to him.” What information Scripture of-

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fers concerning the state and felicity of this kingdom, we shall endeavour to collect in a clear and summary manner, as far as our ability can reach, trusting in him who is the light, the life, and the way, that he will not suffer any serious reader of the sacred books to stray far from the records left by his inspired servants, for the encrease of knowledge, and the confirmation of hope.

C H A P. XX.

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XX.

Sect. VI,

Ver. 1. " **A**ND I saw an Angel come
" down from heaven; hav-
" ing the key of the bottomless pit, and a
" great chain in his hand; and he laid hold
" on the Dragon, that old serpent, which
" is the devil and Satan, and bound him
" for a thousand years, and cast him into
" the bottomless pit, and shut him up, and
" set a seal upon him, that he should de-
" ceive the nations no more till the thou-
" sand years were fulfilled: after that, he
" must be loosed for a little season.

Ver. 4. " And I saw thrones, and they sat
" upon them, and judgment was given un-
" to them: and I saw the souls of them
" that were beheaded for the witness of Je-
" sus, and for the word of God, which had
" not worshipped the Beast, neither his
" Image, neither had received his mark on
" their

“ their foreheads, or their hands ; and they
 “ lived and reigned with Christ a thousand
 “ years : but, for the rest of the dead, they
 “ lived not again until the thousand years
 “ were expired. This is the first resur-
 “ rection.

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 XX.

Ver. 6. “ Blessed and holy is he that hath a
 “ part in the first resurrection : on such the
 “ second death hath no power ; but they
 “ shall be priests of God and Christ, and
 “ shall reign with him a thousand years.”

Moral evil has been the source from which the greater calamities that oppress human life have flowed in a constant stream. Many and various are its operations through all conditions of men, beyond what experience can trace, or reason define. A removal of the comprehensive cause of error and misery, is intimated by the restraint laid upon the Dragon, the old serpent, by whose suggestion primæval sin found entrance into the world. This ancient adversary, vanquished and enchained, shall cease to molest the Church of Christ for so long a term as the millenary kingdom shall subsist ; “ after that, he must be loosed for a little season.” It is not for us to decide upon the fitness of his future liberation “ for a little season.” The declaration that it shall be so, imports the propriety of the thing, and a concurrence with the divine counsels in some beneficent purpose towards the faithful, not at present discoverable, but which will be made manifest in due time, with other hidden providences. What the millenary term shall be in effect, is needless

CHAP. less to inquire curiously, beyond the outward mean-
 XX. ing of the word ; because, taking the assigned num-
 ————— ber of years in a determined or undetermined sense,
 there can be no doubt of space sufficient for the ve-
 rification of prophecy in the fullest measure. There
 has been a tradition circulated, as deduced from Eli-
 as, and listened to through ages, concerning the se-
 venth millenary, which is accounted Sabbatic. The
 tradition conveys, that the duration of this world
 shall be for so many thousands of years as there were
 days of creation, with a seventh of Sabbath. This
 tale, better calculated to catch the imagination than
 to inform the judgment, we have nothing to do
 with, more than to say, it appears to be an old fable
 founded upon ignorance, which does not answer to
 the distribution of years made either by Christians or
 Jews. It hath a place in the spurious Apocalypse
 attributed to Esdras, where the subject is treated on
 in obscure expressions : “ The world shall be turn-
 ed into the old silence (similitude) seven days, like
 as the former judgments,” the works of creation.
 Silence and similitude are sometimes expressed by
 the same word in the Hebrew tongue, of which this
 pretended Prophet has taken advantage to give his
 work an air of mystery. The Vision of the great
 Eagle shews the author to have lived into the se-
 cond century, and fitted his relations with sufficient
 clearness up to that time ; from thenceforward all
 in the prophetic way is extravagance.

2 Esd. vii.
30

To return to the words of John, “ and bound
 him for a thousand years.” Through the far greater
 part of the Revelation, all has been type and co-
 louring ;

louring; unless the *times* transferred from Daniel be excepted, or those places where the meaning is hidden in the so much use made of the Hebrew idiom. Perhaps we are in the latter case here, John may have done no more than translate from his own language, which admitted of two different readings in this instance. The words translated *for a thousand years*, may, in the first form of his thoughts, have been עד קץ שנת, *and kitz shenoth*; which, if the middle word *kitz* be read as a noun, means *to the end of years*, *kitz* signifying the end; Dan. xii. 13. but, if the same word be read as a number, composed of two numeral letters, $\text{ק} = 100$, and the final $\text{ץ} = 900$, the version will be, "for a thousand years."

We do not presume to advance as certain, that John intended to veil his meaning by taking the advantage which his native language afforded for such a purpose. We have already observed, that it is no way material, in the consecutive actions of the Revelation, what the millenary term may really be; because the time will be sufficient to give full space for the operation of the divine counsels: yet, as the term, in the expression of it, differs from every other measure of time given by Daniel or John, who have nowhere set down years directly, but have put *days* for years, it seemed as if there might be a difference in the intention, of which it was proper to take some notice. The reader will form his own judgment upon "the thousand years;" whether a determined or undetermined number is to be understood by them; whether he will suppose Messiah's kingdom to be of fewer years than several

CHAP. ral temporal kingdoms have been, or that the term
XX. of duration is reserved amongst the secret providences of God.

Dan. vii.
26, 27.

“ And I saw thrones, and they sat upon them, and judgment was given unto them.” John saw the kingdom of Messiah, promised by the Prophets to be one day established in the ministry, and under the rule of the Saints of the most High, when the kingdoms of this world shall become the kingdoms of God and his Christ.

“ And I saw the souls of them that were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years.” John has clearly distinguished between the present object and the foregoing. It is as if, taking his eyes from earth, and raising them towards heaven, he beheld the superlatively happy state of them who *died in the Lord*; their bodies reclaimed from the dust; living with Christ, having obtained the first resurrection; and, superiorly with him, reigning over those who ruled in the lower world.

“ Blessed and holy is he that hath a part in the first resurrection.” This is the third place in which blessedness is attributed to the heirs of this better resurrection. Such is the holiness with which they are invested, they enter freely into the marriage-chamber of the Lamb: they prevent, and are exempted from the general judgment. The awfulness of that great and last day can have no terrors for them, whose lot is before decided.

As the restoration of Israel is in time, and the same in substance, with the Christian hope of the kingdom

kingdom of God amongst men ; and as the Prophets are full and distinct upon the return of their nation ; we shall begin at that point, which makes a fit introduction to the following parts of the Revelation to John.

Whatever shall be the predisposed means by which the divine providence shall lead back the descendants from Abraham, they are represented as signal and astonishing. “ According to the days Mic. vii. 15. of thy coming out of Egypt, I will shew him marvellous things : the nations shall see, and be confounded at the sight.” Marvellous also shall be their conversion. Israel and Judah together, “ going and weeping,” shall inquire out their long lost Jer. l. 4. way to Zion. The Prophets with one voice give repeated and the strongest testimony of a superior interposition, such as cannot now be discerned as to manner. Upon their entrance into the land, their attention will be given to restore the civil polity to the form, and upon the model of the original government. “ I will turn my hand upon thee, and Isa. i. 26. purely purge away thy dross ; and I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward, thou shalt be called The City of Righteousness.” The form of government is declared in express terms, free from metaphor, and therefore not liable to misconception. It would be superfluous to go about to prove what is evident, that the full purification here mentioned by Isaiah regards the people of the Jews in their last acceptance by God ; that it can agree to no state which that people has experienced hitherto from the age
of

CHAP.
XX.Ez. xxxvi.
24.

of the Prophet; and that it is the same in signification with the cleansing by the "sprinkling of clean water," spoken of by Ezekiel, when the Lord shall "gather them out of all countries." It may be thought worthy of remark, that the present Jews, in the service of the Synagogue, which they pretend to derive from Ezra, retain the words of this prophecy of Isaiah, in the prayer which they offer for the restoration of their nation: a proof of their apprehension that it is yet to be accomplished in their favour.

The received opinion, that Christ, with the Saints of the first resurrection, shall temporally and personally reign in this kingdom, is no way reconcilable with a government under a Judge and Counsellors, or Sanhedrim, and goes directly against what is advanced by Isaiah, who saw up to the re-settlement of his nation, and understood the last form of their policy to be such as the first had been. It is therefore proper to look back at what John has said, and to see if there be really a discordance between him and the other Prophet, and whether the received opinion, however prevalent, has any just foundation. "And I saw thrones, and they sat upon them, and judgment was given unto them." He saw the sovereign state of the Jews in their own land, such as had been promised by Isaiah, when Jerusalem shall again be called "The Faithful City;" when "the *Branch* of the Lord shall be beautiful and glorious, and the fruit of the earth excellent;" when "he will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud

11. i. 26.

11. iv. 2. 5.

a cloud and smoke by day, and the shining of a flaming fire by night, and upon all the glory a defence ;" the same as the millenary kingdom. The information given to the ancient Prophets reached up to that point ; but the knowledge communicated to John soared above, and went beyond temporal things. " And I saw the souls of them who were beheaded for the witness of Jesus ; and they lived and reigned with Christ a thousand years." This second object differs from the former in the expression and circumstance, and is more enlarged than that which had been revealed to Isaiah. John saw the higher beatitude of the martyrs for the name of Jesus, of them who were found worthy to partake in the first resurrection, to live and reign with Christ, and be where he is, in that space which shall come between the first and second resurrection. The millenary kingdom shall consist of mortal men, who shall live by faith, and not by sight. A personal residence of our divine and glorious Redeemer and King, in the plenitude of his power, and brightness of his majesty, would cause faith to be lost in the evidence of sense. There remaineth but to shew the agreement of the millenary kingdom with the expectations of the ancient Prophets, in the matters of form and government.

When Israel came up from Egypt, there was no king known in the tribes but God alone : he was their prime legislator, their sovereign, and director, in all cases of difficulty or danger. At the time they cried to Samuel to anoint a temporal king, they were admonished, " it was not Samuel, but God, whom they rejected from being king over them."

CHAP.
XX.

Dan. vii.
27.

II. ii. 2, 3.

them." By assuming again "Judges as at the first," a divine government, or theocracy, is necessarily implied; that is, an holy dominion, resting superiorly in him who had "a new name written:" a dominion, as in the former instance, which will not need a personal residence, or the pageantry of a visible royalty, to support it; for the execution of which, a vicegerency shall be conferred on the Saints of the most High, "The kingdom and dominion, under the whole heaven, shall be given to the Saints of the most High," rendered capable and competent to this delegated power by the infusion of "a new spirit," and the formation of "a new heart in them." "In the last days, the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills; and all nations shall flow to it: and many shall say, Come, let us go up to the Lord's house, and he shall teach us his ways; for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem." From this representation of the future glory of the third temple, which shall be "exalted above" all other places consecrated to divine worship, may be understood, that Jerusalem shall, one day, be the centre of religion, and a source of holy instruction, which shall part into streams like the river of Eden, and water the whole earth. In the sense of doctrinal pre-eminence we are to apprehend the greatness of this capital of new empire. The mandates to issue from thence shall serve no other purpose, than to cause peace to prevail, and righteousness to flourish universally. The tempers proper to those times shall give no place to ambition,

ambition, nor admit a thirst for worldly splendor. The future allotments of Israel, as marked out by Ezekiel, scarcely, if at all, exceed the kingdom of David and Solomon.

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At the approach of the millenary kingdom, the *man of sin* shall fade away, "whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." There seems to be no force put upon the expression; and it is consonant to the revelation to John, to understand the destruction of the *man of sin* to be the act of the providence, rather than of the personal interposition of Our Lord; and which John has specified as one great effect of the seventh vial poured out. We are aware some scriptures, literally taken, speak against our supposition, as in the instance where S. Peter instructs the Jews, "He shall send the Lord Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things;" yet these words may no more intend a visible personal appearance in the times of restitution, than the promise of a continual presence with his Church meant a visible residence. He is indeed always virtually and potentially present with it, and inseparably united with the hearts of his faithful servants. Again, "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Had we the will, we dare not attempt to evade the authority of such an ex-

2 Thess. ii.
8.Acts iii. 20;
21.Matt. xxiv.
30.

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XX.

Matt. xxiv.

31.

Ch. xiv. 15.

press declaration *, which appears to agree distinctly to the *times of restitution* mentioned by Peter, in the act of gathering "his elect from the four winds, from one end of heaven to the other;" and also to be the same with the gathering in of the harvest of the faithful signified to John. Whether the glorious appearance of Our Lord, spoken of in this Chapter of Matthew, shall be in his person, or in the full display of his power, we presume not to decide. But admitting the former, it will not be found to amount to a contradiction to what has been advanced concerning a delegated power con-

* Did we seek no more than to establish an hypothesis, we might avail ourselves here of the interpretation given of this Chapter, by some learned and respectable Commentators, who refer the whole to the destruction of Jerusalem, and understand of that judgment the coming of Our Lord, mentioned in this Chapter of Matthew. We shall not enter into a discussion of particulars; yet there seems to be one insurmountable objection (when closely attended to) to the common interpretation, viz. "But of that day and hour knoweth no man, no not the Angels, but my Father only." (Matt. xxiv. 36.) This reserve of the day and hour appears to be the same with that of Acts, i. 6, 7. "Lord, will thou at this time restore the kingdom to Israel? And he answered them, It is not for you to know the times or the seasons, which the Father hath put in his own power." There were certain events withheld from their knowledge; possibly, for no longer time than until the Holy Ghost came upon them, Acts i. 8. Amongst events reserved from the knowledge of men and Angels, we know not how to count the destruction of the city of Jerusalem. It will scarcely be questioned that the *day and hour* of her judgment were known to the Arch-Angel Gabriel, when he instructed Daniel in "the seventy weeks determined on the Holy City," Dan. ix. 24.

ferred on the Saints. Our Lord will come, according to the intended sense of Scripture, at the times of restitution of all things, for the gathering his elect from the four winds, and for the raising up of his kingdom. Understanding his return, in this place (for we speak now not of his coming to judge the living and the dead) to be in the manner of his ascent into heaven, and that he will be personally present for the purposes mentioned, it is not said, nor does it follow, that his visible abode will be extended through the millenary term. Our intelligent reader will perceive that this glorious advent, described by Our Lord himself, is the same in time and purpose with that shewed in the Revelation, under the figure of an horseman crowned with victory, and bearing the characters of universal dominion, who "smote the nations with the sword of his mouth." In respect to the interpositions in behalf of Israel, they are spoken of plainly, "According to the days of thy coming out of Egypt, will I shew him marvellous things." They will be miraculous, but such in kind as accompanied the coming up from Egypt. It seems evident to our apprehension, that no well-grounded conclusion upon the matter of the millenary kingdom can be drawn from Scripture, which will not coincide with the declaration of Isaiah concerning the form of it in Jerusalem. In the times of *restitution*, the man of sin shall fall from his usurped elevation; Satan shall be bound in chains: by the removal of dark mediums, the eyes of men shall be free to the perception of real good and real evil; false doctrines and erroneous

Ch. xix. 11.

15.

Mic. vii.

15.

CHAP. XX. neous opinions done away, or consigned to the prison of the inventor.

Luke xxi,
28.

The first resurrection, named by Our Lord the resurrection of the just, and by the Apostle a better resurrection, is understood to be preparative to, or concomitant with, the raising up of the kingdom. Although this change in the condition of the righteous dead be performed in regions beyond the reach of sensible knowledge, converted men may see it in the *signs*, by the same marks and notes of times, by which they shall understand that the Lord omnipotent is about to reign.

We have followed prophetic record, according to our best understanding, to the last kingdom which shall have dominion in this world: a kingdom which shall have a beginning in time, and shall be transferred into eternity; in which the heart shall render homage to the supreme King, and all the powers of the mind be occupied in a willing obedience to his laws; in which shall dwell the fulness of peace and paradisaic bliss, rising up to the utmost measure of human capacity of pure enjoyment, in no good thing or circumstance inferior to that condition allotted to our first parents. We shall deceive ourselves, if we reckon primæval happiness to have consisted in the fertile plains, or verdant groves of Eden; in the refreshing waters, or in the fruits of the animating tree. Without holiness of life there can be no stable felicity. Those were great advantages, but secondary, and instrumental to more elevated enjoyments; contemplation on the diffused bounties of the Creator, communion with him,

him, and the seraphic tribute of praise flowing from pure hearts.

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Whatever earthly good distinguished the first habitation of man, we may conclude, will not be wanting here, or be richly compensated by a better substitution: an earth relaxing from under the ancient malediction, and freely yielding an abundant encrease; a change of seasons, temperate and salubrious, by a providential restraint upon the chilling blasts and noisome vapours; peace through the lower orders of the animal creation; the lion shall forget his thirst for blood, and feed at the stall with the ox; the weaned child shall playfully lay hold upon the asp, become equally harmless and innocent: in short, whatever converted man can need or wish for the support and comfort of natural life. Above all, here will dwell the Holy Spirit; here will abide the merits of Jesus Christ, assuring a better immortality than that forfeited in Adam; together, purifying the heart, and perfecting obedience.

Ver. 7. " And when the thousand years are
 " expired, Satan shall be loosed out of his
 " prison, and shall go out to deceive the
 " nations which are in the four quarters of
 " the earth; Gog and Magog, to gather
 " them to the battle; the number of whom
 " is as the sand of the sea.

Ver. 9. And they went up on the breadth of
 " the earth, and compassed the camp of the
 " Saints about, and the beloved city; and
 " fire

“ fire came down from God out of heaven,
“ and devoured them.

Ver. 10. “ And the devil that deceived them
“ was cast into the lake of fire and brim-
“ stone, where are the Beast and the false
“ Prophet, and shall be tormented day and
“ night, for ever and ever.”

When the years appointed for that holy and happy age have filled their rounds, Satan shall be loosed from his prison, and appear again upon the stage of this world : again shall he set on foot the old war with man, and his Maker. So far shall he succeed, by deceiving the nations of the earth, that he shall draw to his banner a multitude as innumerable as the sands on the shores of the sea. What those arts shall be, or how they shall be put in practice ; what shall be the specious colourings that shall have power to seduce such numbers from certain happiness to dangerous experiments, is more than difficult, it is impossible to declare at this day. Some new suggestion of untried advantages, disguised and varied from the old form, may be conceived as the instrument of seduction. But so it shall be, that Gog and Magog, with the powers of the North, shall come upon the mountains of Israel, with the like purpose of extermination as when they ascended against the Holy City at the general return, in the commencement of the millenary kingdom. Their associates, in the other quarters of the world, shall come “ on the breadth of the earth,” or land. The words are those of the Prophet Habakkuk, when he predicted the invasion of
Judea

Judea by the Chaldeans, whose armies easily spread themselves over the breadth of a country, narrow in respect to the length. They shall encamp around the "beloved city," where a sudden and judicial execution shall consume them; and Jerusalem be delivered by a divine providence, as when, in the days of Hezekiah, the Angel of the Lord slew many thousands in the camp of the blasphemous Assyrians. The Arch-Rebel, now captured a second time, shall be committed to the lake of fire, without hope of release, there to partake in the lot of his servants, the Beast and the false Prophet.

Ver. 11. " And I saw a great white throne,
 " and him that sat on it, from whose face
 " the earth and the heaven fled away; and
 " there was no place found for them.

Ver. 12. " And I saw the dead, small and
 " great, stand before God; and the books
 " were opened; and another book was
 " opened, which was the book of life:
 " and the dead were judged out of those
 " things which were written in the books,
 " according to their works.

Ver. 13. " And the sea gave up the dead
 " that were in it; and death and hell de-
 " livered up the dead that were in them:
 " and they were judged, every man, accord-
 " ing to their works.

Ver. 14. " And death and hell were cast
 " into the lake of fire. This is the second
 " death. And whosoever was not found

“ written in the book of life, was cast into
“ the lake of fire.”

1 Cor. xv.

After the final victory over the powers of darkness, the capture and disposal of the Arch-Rebel, our glorious Redeemer shall proceed to judgment, the last mundane transaction. The earth and the heavens, whatever is illuminated or luminous, shall be obscured and lost in the transcendent brightness of his throne. The strong holds of death, the sea and the grave, shall render up the imprisoned sons of men to meet their God in that tremendous day. In that day remorse shall find place in the most obdurate hearts. Those who reviled him, those who pierced him, those who in any age have traduced his sacred person, shall cry out with Thomas, in the fulness of conviction, *Our Lord and our God*. This is the second resurrection; and the condemnation reserved for the impenitent, is named the second death. What is here related is the same, in time and effect, with Paul's instructions to the Corinthians concerning the resurrection of the dead: a time when Our Lord shall divest himself of the characters assumed for perfecting the divine purpose towards man; a time when that end shall be accomplished in the last judgment, and man removed from this temporary scene; when the accommodating distinctions of Father, Son, and Spirit, shall cease to be needful in that state of enlarged perception, wherein men shall *see as they are seen*, their organs amended, and adapted to the intuition of spiritual things: then the Word made flesh, shall surrender up the kingdom, “ that God
(Aleim,

(Aleim, a noun plural denoting plurality) may be all in all ;” be, in respect to distinctions, as before the formation of man. Moses used the name *Aleim* to signify God employed in the creation of the earth, and the surrounding heavens. John has declared, “ that without the Word was not any thing made that was made.” Therefore *Aleim* is a name comprehending more than one, by a consequence, as far as we see, which no ingenuity can evade ; if there be any, professing faith in the sacred books, who can wish to evade it. Paul expressed God, in the passage referred to, by the same word or name which is found in the first Chapter and first Verse of Genesis, in the Septuagint Version ; to which Version the Corinthians, and other profelytes from the Gentile nations, had recourse for information from the ancient Scripture. It was the first name given in divine revelation, and is stated by Paul as the last.

The course and efficacy of Our Lord’s ministry have been signified to John, and through him to mankind, in an admirable and orderly disclosure of the successive conditions proper to it ; consistent with the writings of Paul, and the sum of the doctrines of the Apostles. The excellence of Our Lord’s nature, offices, person, and power, is laid down with a distinction and method wonderfully condescending to human weakness, and fitted to the measures of human comprehension. Men perfectly well understood that many things exist, of which they neither know, to certainty, the contrivance or the means. In the Book of Revelation before us, enough is seen and understood to verify things un-
seen

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seen and incomprehensible by our present limited faculties. Atonement and mediation are in some degree brought to our level. We can see the objects, although we can neither measure the magnitude, nor estimate the immense value of them. Man knows he needs to be, and is taught he shall be, made a suitable recipient of divine love and favour, by means which are not of himself. At the first opening of the temple in heaven John saw a

¹ Pet. i. 18, 19. Lamb slain, an atonement made "not with corruptible things, but with his precious blood, as of a lamb without spot or blemish." In the same Vision Our Lord was seen a mediating High Priest, who alone was worthy to receive and open the divine oracles: "For Christ, being come an High

Heb. ix. 11, 12, 15. Priest of good things, neither by the blood of "goats and calves, but by his own blood, he entered into the Holy Place, having obtained eternal redemption for us: and for this cause he is the "Mediator of the new testament." Again, he is revealed by the same Apostle, "the blessed and

¹ Tim. vi. 15. only Potentate, King of kings, and Lord of lords." As he hath declared him to be the spiritual High Priest and spiritual King, so also hath he announced him to be the judge of the living and the dead,

² Tim. iv. 1. "the Lord Jesus Christ, who shall judge the quick and the dead at his appearing." Finally, Paul instructed the Hebrews in the words of the Psalmist,

Pf. xlv. 6. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." David, who knew the divine nature of this King, and saw in advance the excellent righteousness

teousness of his ministry in the flesh, and his superior unction over all who before him had come from God, proceeded to speak of him in his character of Prophet, "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These testimonies, with many others which might be taken from the Evangelists and Apostles, only differ from the relations made by John, in the circumstance of being ranged by him in the order of succession.

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In the time to which John has now led us, the lot of all who have been born into this world is decided. The general judgment is ended, and with it all that concerned the temporal state of man. Old things are passed away; and wonders, new and unheard of by the Prophets, are to be brought forward.

C H A P. XXI.

Ver. 1. "AND I saw a new heaven,

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"and a new earth: for the
"first heaven and the first earth were pas-

Sect. VII.

"sed away; and there was no more sea."
"In six days the Lord made the heaven and earth, and the sea." John saw a new heaven and a new earth, of a kind, and form in some circumstances, different from those which subsisted before; for there was no sea in the new formation. The capacious receptacle of rivers which water the earth, the source

Ex. xx. 11.

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Hf. lxx. 9.
17, 18.

source from which vapours arise to fertilize the soil, and render the air respirable by man in his present state, was no more. The "new heaven and the new earth" imply a great change made in the natural world, as well as in the inhabitants of such an earth, after the general resurrection. We shall endeavour to follow the Vision, and to separate the figurative covering from the reality, by taking in the helps which other parts of Scripture afford towards the forming of true conclusions. It is proper to observe, in order to remove the occasion of mistake, that Isaiah has given no intimation of the new heaven and the new earth here revealed to John. He used these terms to express the better state of things, when "the elect should inherit Judah, and his servants possess it;" when the Lord should "create Jerusalem a blessing, and her people a joy." He spoke of the reign of Messiah, and of the felicities of the millenary age, as is easy to discern in the current sense of the Chapter.

Hf. lxx. 9.
17, 18.

Hef. xi. 16.

Hef. i. 10.

S. Paul informed the Hebrews of the destruction of the material world, in a manner conformable to what is here inculcated by John, as an event sure to take place in that time, when the Great Shepherd shall have gathered in his flock for eternity: "For now they desire a better country, that is, an heavenly; for he hath prepared for them a city." In the first Chapter of this Epistle he hath taken up the words of David, "And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands; they shall perish, but thou remainest." The solid earth,

earth, and the stupendous fabric of the surrounding heavens, shall be as if they had never been; *they shall perish*, "they shall pass away with a great noise, and the elements shall melt with a fervent heat; the earth, and all the works that are therein, shall be burned up." The exquisite machinery of this material world, so nice and evasive of human inspection, by which unremitted motion has been maintained through a long succession of ages, shall be done away, as refuse and vile, compared with the celestial mansions prepared for the reception of the servants of God and the Lamb: a state of being and abode of such transcendent excellence, as the mind of man is now incapable to receive, in notion or idea, although it were described or delineated to him.

Ver. 2. "And I John saw the Holy City,
"the new Jerusalem, coming down from
"God out of heaven, prepared as a bride
"adorned for her husband.

Ver. 3. "And I heard a great voice out of
"heaven, saying, Behold, the tabernacle of
"God is with men, and he shall dwell
"among them; and they shall be his people,
"and God himself will be with them,
"and be their God.

Ver. 5. "And he that sat upon the throne
"said, Behold, I make all things new. And
"he said unto me, Write; for these things
"are faithful and true.

Ver.

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Ver. 6. "And he said unto me, It is done.
"I am Alpha and Omega, the beginning
"and the end."

The descent of the new Jerusalem from heaven, denoted a removal of former things, and a substitution of things more excellent. "The tabernacle of God is with men:" his holy habitation is no longer encompassed with clouds and darkness, which intercepted the view of man in his mortal state. The change is not to be questioned, because the credit due to the relation is founded on the authority of him who sat upon the throne, and commanded John to notify to the world that "these things are faithful and true." However uninformed the Prophets may have been in the other events consequent upon the introduction of the millenary kingdom, they well understood the final issue of things temporal to be in a general judgment. The last destruction, by fire, was a knowledge early communicated, probably as early as the promise that the earth should not again be deluged by water. These two farred events, the one as passed, the other to come, are mentioned in the Book of Job. The manner of the removal of former things shall be conformed to the sense and expression of the predictions concerning the *passing away* of the present world. The city of the living God, signified by the Apostle to the Hebrews as the hope and ultimate reward of the Church of Christ, is the same with the Holy City of John in this place: "But
"ye are come unto Mount Sion, and unto the city
"of the living God, the heavenly Jerusalem, and
"an

Job xxii.
16. 20.

Heb. xii. 22,
23, 24.

" an innumerable company of Angels, to the general assembly of the Church of the first-born in heaven, and to God the judge of all; and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." We cannot suppose the Apostle meant to convey by this description less than the great object of Christian hope, the heavenly mansions, the abode of God, and of the first created spirits or Angels, of whom we understand " the Church of the first-born in heaven;" because the " spirits of just men made perfect" are separately mentioned. This is the happy reversion which is assured to the faithful in Jesus. Taking things so, and that the adjudged servants of God shall be removed to that " heavenly Jerusalem," the present world shall become of no further use or significance. He, who sat upon the throne of judgment, said, " Behold, I make all things new." The attribute, Alpha and Omega, appears to have been added to certify the person, who had been, in the foregoing stages of the Visions, the Atonement, the High Priest, and millenary King, to be the same who is now seen the Judge of the living and the dead; because he was the Son of man. Upon the like motive of justice tempered by mercy, he assumed those characters; because, as Son of man, " he hath a feeling of our infirmities, and was in all points tempted as we are, yet without sin." " Through him be glory to God in the Church for ever and ever."

The making all things *new*, seems to imply an abolition of the things which were before, and to preclude

CHAP. preclude the sense of re-formation, or new construction from the old principles. When Aleim ended

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Gen. i. 31.

the works of the six days, and reviewed the whole of creation, "behold it was *very good*;" it was formed in superlative excellence. Whether material substance can admit of a more perfect composition than that which is exemplified in the system of which our world makes a part, or whether it was so created as to admit of a better construction than that which was found to be *very good*, is a question beyond human decision. This much however may be said, that although the dissolution of the four elements by fervent heat may not, to a philosophic ear, amount to an absolute doing away of the principles or first parts in their composition, but only to a separation of those parts, and a loosing of the ligatures that hold them together; yet, in the common acceptance, it imports complete destruction, as in the case of a building consumed by fire, which it is not possible to restore to the first, or any other habitable state, without the accession of new materials. The words, *pass away*, and *perish*, seem to have a decided sense, seeing they are opposed to the ever-during Being of God. How they shall pass away, and perish, is no more to be understood, than how they were produced.

Ver. 9. "And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and he talked with me, saying, Come, and I will shew thee the bride, the Lamb's wife."

Ver.

Ver. 10. " So he carried me away in the
 " spirit to a great and high mountain, and
 " shewed me that great city, the holy Je-
 " rusalem, descending out of heaven from
 " God, having the glory of God ; and her
 " light was like unto a stone most precious,
 " even unto a jasper stone, clear as crystal ;

Ver. 12. " And had a wall great and high,
 " and had twelve gates, and at the gates
 " twelve Angels ; and names were written
 " thereon, which are the names of the
 " twelve tribes of the children of Israel :
 " on the East, three gates ; on the North,
 " three gates ; on the South, three gates ;
 " on the West, three gates.

Ver. 14. " And the wall of the city had
 " twelve foundations, and in them the
 " names of the twelve Apostles of the
 " Lamb."

We may believe John to have been possessed by a strong passion of devout awe, when he beheld his divine Master, whom he had once known despised and rejected of men, assume the seat of judgment, and conduct the solemn judicature which decided upon the fate of every son of Adam. In the moment when the final sentence was pronounced, while yet Our Lord was visionally on the throne, John saw the old heaven and the old earth as it were recede and give place to a new succession, a new heaven and a new earth, to which belonged, as in the former, an holy City, a new Jerusalem, the work of the great Architect. If we conceive our-

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selves in John's place in the Court of the spiritual temple, and from thence to see the several successive objects as they passed before him, we may be able to follow the recital, and in some sort to partake in the Visions. The endeavour has been through the latter part to set forth the realities, omitting in a great measure the visional circumstances, because the application was easy, and to avoid repetitions. It is now convenient to change the method in this respect. John had not left the spiritual temple from the nineteenth Chapter, when Alleluiah was sung on the judgment of the *great Whore*: therein he saw the transition from spiritual High Priest to millenary King; from thence the suppression of the rebellious world; and, to ensure peace upon earth, an Angel, having a great chain, come out from the Holy Place, was seen to pass beyond the precincts of the temple, to bind the arch-enemy, and to commit him to his destined prison, there to remain for the millenary term. Satan removed, John saw "the souls of them who were beheaded for the witness of Jesus" ascend into the most Holy Place, where the spiritual King had entered on the reduction of all opponents to his kingdom; and there they superiorly lived and reigned with him, whilst the more distinguished of the temporally living servants of God and the Lamb have the direction of the divine service, and the government in all things appertaining to the Courts of the Holy House. *The Gentiles* were dispersed or slain, and the City put into the possession of the other faithful subjects of Messiah. It would be useless, in matters

so plain to the mind, to trace more particularly the strict agreement of the realities with visional circumstances, such as the loosing of Satan, his last enterprise against the Holy City, his defeat and condemnation, all of which John saw from his place in the Courts. Let us consider the Holy Places as the heaven of the Vision, and the Courts as the earth, until the great Judge had concluded judgment: let us then conceive that, whilst John had the Holy House in view, and as it were before him, he found it gradually to fade on his sight, and at length to vanish. This was the *old heaven* made after the pattern of things above, which gave way before the *new heaven*, "the heavenly things themselves;" for, "Behold the tabernacle of God is with men, and God himself shall be with them." In like manner the Court of the Priests, named in a former part the earth, seemed to pass away with the great Altar, the Brazen Sea, and other instruments of worship; and a *new earth* was substituted, in which were none of those instruments, particularly a Brazen Sea, for no need remained of further purification by water; "and there was no more sea." The temple and Courts had now disappeared; the substitution in their room was too bright and glorious to admit of description, even by an Apostle. Paul had before found himself under a like disability. Whilst John stood raptured at the disclosure of celestial things, one of the seven Angels, who ministered the seven last plagues, approached and said (Ver. 9.) "Come hither, and I will shew thee the bride, the Lamb's wife;" as if he had said, Thou

Heb. viii.
52 Cor. xiii.
4

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hast seen the new heaven and the new earth, come now with me, and I will shew you the new Jerusalem, the tabernacle of God, the seat of the kingdom in heaven.

The comparative poverty of this present world affords no objects fit to represent, or capable of conveying to the mind of man, any just notions of the regions of bliss and beatific vision, which shall be opened to the Church of Christ in the day of her perfected removal from terrestrial things. The Angel therefore, wanting the means level with the human capacity, is as it were compelled to proceed in his explanations by allusions the best adapted to his purpose; that is to say, by allusions to the third temple and the city, as they are described by the Prophet Ezekiel, understood as what shall be more splendid and perfect than any other works of men, and so to cast forward some faint shadows of the heavenly mansions prepared for the faithful in Christ Jesus. To take the allusions in their full force, it is previously necessary to have a distinct acquaintance with the things alluded to. We have lately spoken of this temple and city, so far as they shall be the centre of worship, and prime seat of religious government in the millenary term. Our reader is not to be told, that the Jews have different expectations upon this subject from those entertained by Christians; they look for Messiah, yet to come, to gather their nation into Palestine, to reign personally in the city, to give them the superiority over other nations, and to spread the law of Moses universally. It is plain to see, that they

keep

keep the figure of their prophecies, but have lost the substance. With such hopes they have endeavoured to understand the Prophet, and to mark, with what precision they could, the differences between this third temple as it is described, and those which were before it. We shall not enter into the particulars of difference, which they make to amount to twenty-one in number, but proceed with the Prophet.

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Whist. Jo
App. l. xi.
Antiq.

According to Ezekiel, the portion of land, allotted for the habitation of the Priests, shall lie to the North of the city, bordering on the possession of Judah. It shall consist of a quadrangle of twenty-five thousand reeds by ten thousand, the greater side extending from the West towards the East. Within this quadrangle the temple shall be reared; consequently the mountain Moriah shall be within it, "and in it shall be the Sanctuary, and the most Holy Place." Adjoining to the portion of the Priests shall be that of the Levites, a quadrangle of the same dimensions, and like situated. Touching the lot appointed for the Levites, shall be a third quadrangle, whereof the greater side shall be equal with the greater side of the former, but the lesser side shall measure no more than five thousand reeds. This last quadrangle shall be divided into three spaces. The middle space, five thousand reeds, squared, is set out for the plot of the city and suburbs. The two remaining spaces, to the West and to the East, of ten thousand reeds by five thousand, are left a common right to the citizens. The whole, thus laid down, constitutes one great square, the side whereof is twenty-five thousand reeds.

Ezek. xlv.
3, 4

Ib. xlviii.
16.

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XXI.Numb. i.
16.Ezek. xlv.
8.

Next to this, to the South, is the appointed possession of Benjamin. The portion for the maintenance of the Prince (the judge, according to Isaiah; the word in Ezekiel is used to express the heads of the tribes) shall be those lands lying to the West and to the East of the great square, placed between the lots of Judah and Benjamin; "and my princes shall no more oppress my people," viz. by exhausting taxations.

From these recitals it appears, the city shall be to the South of, and separated from the temple by the interjacent quadrangle appropriated to the Levites. We should not have been so particular in the inquiry, but upon account of the allusion; and because some Commentators have considered the explanations of the Angel as containing no allusion, and as descriptions directly proper to the new Jerusalem. In their manner, it is curious to observe how this part of the description is gotten over,

Ver. 16.

"And the city lieth four square, and the length is as large as the breadth; and he measured the city with a reed, twelve thousand furlongs: and the length, and the breadth, and the height of it are equal." Mr. Lowman, who has taken up the opinion of Grotius on this part, has observed, "They seem to have mistaken the proper meaning of these expressions, who understand the height of the city, whether walls or buildings, to be equal to the length or breadth of it: according to which account, the houses and walls would be out of all proportion." Lower down, "Nor do I conceive what this supposition serves for, except to make the city a perfect cube; for which I see

"no

"no reason, a perfect square answering all the figurative meaning full as well." The Angel however shewed the city a *perfect cube*, and in so doing had a strong and an intelligible meaning, to the conveyance of which a *perfect square* will not answer at all. Dr. Newton has touched but lightly on the part; "The length, and breadth, and height of the walls and buildings are every where of the same beauty, strength, and proportion." In short, these pious and learned men could have only missed the sense couched in the description by not attending to the allusion. The new Jerusalem was shewed as "the tabernacle of God with men;" as the place of his residence. This sense of residence is plainly signified by the cubic form, which expressed the sanctity of the whole city to be the same as that of the most Holy Place of the tabernacle and of the temple, made in the cubic form by the command of Moses. The new Jerusalem descended from heaven, "having the glory of God;" that which the Jews named *Shekinah*, of which the interpretation is *residence*, to denote the divine presence was resident when the glory shone out from the most Holy Place. The allusion is further confirmed, "and her light was like to a jasper stone." Of the jasper stone there will be occasion to speak as we proceed. Other Commentators have supposed that one and the same city was intended by Ezekiel and John; a supposition which, however entertained at first, can have no lasting place in an inquiring mind. To return to Ezekiel.

1 Kings vi.
20.

The Jewish doctors say, there shall be no Bra-

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XXI.

Ezek. xlviii.

1. 12.

zen Sea, or Lavers, in the third temple. The new river of life shall miraculously spring from under the Holy House, and abundantly supply water for the purifications. On the banks of the river shall grow all trees; the fruits shall be for meat, and the leaves for medicine. There shall be no candlestick; the *Shekinah*, or resident glory, shall fully illuminate the temple.

Ib. xl. 2.

The great and high mountain, to which the Angel conducted John in the spirit, Ver. 10, has a direct and obvious reference to that very high mountain, on which the hand of the Lord set Ezekiel at the beginning of the Vision of the third temple and of the city: "In the Visions of God
" brought he me into the land of Israel, and set me
" upon a very high mountain, by which was the
" frame of a city on the South." The new Jerusalem, which came down from heaven, having the divine glory, agrees in one particular with the other Jerusalem, inasmuch as Ezekiel has placed his city separate from the temple; so John says, further on, "I saw no temple therein; for the glory of the
" Lord God Almighty, and the Lamb, are the
" temple thereof." Yet it differs in another: here the divine glory from God and the Lamb rested in the city, making it *most holy* throughout; there it rested in the temple, which was to the Northward of the city. The celestial brightness, or glory of God, which filled the heavenly Jerusalem, is likened to that pure light reflected by the button of jasper on the High Priest's shoulder, which was wont to be seen when the glory of God was in the
most

most Holy Place. The new Jerusalem was encompassed with a wall, having twelve gates, inscribed with the names of the twelve tribes of Israel, Ver. 12, analogous to the Holy City of the elder Prophet, which in the description had also twelve gates, in like manner inscribed. But again, as if careful to prevent mistake, and to make known that he meant no more than an allusion, and spoke not of realities in common with that Prophet, and as if they were the same, the Angel pointed out to John the twelve foundations of the wall, and in them the names of the twelve Apostles of the Lamb. In the further comparison will be seen a general similitude to support the allusion, and enough of difference to notify the objects to be diverse.

Ez. xlviii.
31.

Ver. 16. " And the city lieth four square,
 " and the length is as large as the breadth;
 " and he measured the city with a rod,
 " twelve thousand furlongs: the length, and
 " the breadth, and the height of it are equal,
 " And he measured the wall thereof, an
 " hundred and forty and four cubits, according to the measure of a man, that is,
 " the Angel."

The Angel measured the new Jerusalem with a measuring rod, after the manner of the Angel who accompanied Ezekiel, when he determined the bounds of the city shewed to that Prophet. Each city was *four square*, but the dimensions were different. It has been observed, that the cubic figure of the new Jerusalem was intended, by an occult expression,

CHAP.
XXI.

pression, to signify that the throne of God was in it, such being the form of the most Holy Place. The square area of this city is given twelve thousand furlongs, or stadiums. The side of that square is found to be one hundred and ten furlongs, exceeding by a small fraction. The length of the side in cubits, counting four hundred cubits to a furlong, is 44,000 cubits. The side of the square plot, on which the Jerusalem shewed to Ezekiel appeared to stand, was, exclusive of suburbs, four thousand five hundred reeds. The reed measured six cubits, and an hand's breadth; that is, six cubits, and one sixth. The side is nearly 27,750 cubits. The difference in measures excludes the notion of sameness, which it is necessary to remove in order to establish the allusion. We observe, although it doth not belong to our subject, that each side of the plot of Ezekiel's city measures something under seven English miles. We do not stay to inquire whether the relation made by this Prophet is to be taken in the literal way of the Jews; but there can be no doubt that he meant a real, habitable city, and a temple superiorly illuminated by the divine glory, such as, when the prophetic diction is reduced to the stile of plain narration, will be found to correspond with what has been said concerning this temple, the city, and people of the Jews in the millenary age.

“ And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, the Angel.” An hundred and forty and four cubits, in the strictness of our speech,

speech, and according to our measures, could not be the side of a square area of twelve thousand furlongs; therefore the measure is referred to the Angel, probably to inculcate the great superiority of the angelic nature over the human, which, in that supposition, would be as three hundred is to one, for that is the proportion nearly, which forty-four thousand bears to an hundred and forty-four. This is a matter which must rest for a full discovery, until man shall become better acquainted with the angelic nature, and be himself "as the Angels of God."

Ver. 19. "And the foundations of the wall
 "of the city were garnished with all manner
 "manner of precious stones. The first
 "foundation was of jasper; the second, a
 "sapphire; the third, a chalcedony; the
 "fourth, an emerald; the fifth, a sardonyx;
 "nyx; the sixth, a sardius; the seventh, a
 "chrysolite; the eighth, a beryl; the ninth,
 "a topaz; the tenth, a chrysoprasus; the
 "eleventh, a jacinth; the twelfth, an amethyst."

In a former Verse it was related, that in the foundations of the wall "were the names of the twelve Apostles of the Lamb." The foundations are here said to be garnished with twelve precious stones, the same in kind which composed the chief ornament, and were set in the Ephod worn by the High Priest. The precious stones reflected light from the divine presence. In this manner we are
 led

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XXI.

led to understand that the heavenly Jerusalem is founded upon the solidity of the Gospel, and on all that was most glorious under the law ; thus conveying the notion of perfection in things undescribable by their real qualities or mode of existence.

Commentators have observed on the measures above mentioned, that they have their beginnings in the number twelve. The measure of the wall, an hundred and forty and four cubits, is thought to have arisen from a multiplication of twelve by twelve : the area of the city, twelve thousand furlongs, to have been made up from twelve multiplied by a thousand. In the number of the sealed of Israel, an hundred and forty-four thousand, a like manner of composition is thought to be found. The measure of the wall of the city may be concluded to have resulted from the "twelve Apostles of the Lamb," whose names were in the foundations of the wall, and from the twelve precious stones of the Ephod of the High Priest, whereon were engraved the names of the twelve tribes of Israel. So far there is something consistent and satisfactory in the notion ; and, for what we see, there is not any thing reasonably to be urged in opposition to it. Therefore $12 \times 12 = 144$, may be understood to make the measure of the wall ; or rather an addition twelve times repeated, according to the manner of the Jews, and others, whose numeral letters were unapt for multiplication such as is now in use. The like method of composition will not hold in regard to the area of the city, because the multiplier, one thousand, does not appear

to have any relation to the matter in hand, or furnish an idea which is particularly applicable, and only suitable to the new Jerusalem. We shall consider the composition of the area; twelve thousand furlongs, in somewhat a different way. John has used the number *ten* to comprehend the whole of the thing spoken of; he has also used the number *three* to express the same total subversion of the spiritual Babylon; by a division into three parts: each of these numbers have been so applied, as to signify the action completed. If we suppose the area of the new Jerusalem to have been named with intention to communicate some determinate notion, as in the measure of the wall, which seems to express the joint effects of the Old and New Testament, then the twelve thousand furlongs, considered in the manner of composition, as made up of the number twelve, the foundations, multiplied by the comprehensive number *ten*, *three* times repeated, may have for object that boundless space which contains all, and cannot be exceeded; the empire, and wherein is the residence of the Great God: $12 \times 10 = 120$; $120 \times 10 = 1200$; $1200 \times 10 = 12,000$. In this way, at the least, there is one advantage: our notions are kept steadily to the subject, and run in a line parallel to, and consistent with, the other parts of the description of the heavenly Jerusalem. Again, the sum of the sealed, viz. 12,000 in each tribe of Israel, may have been so expressed, not as the precise number, but as a mystic signification of the *whole* of the accepted. We confess what is here said

Ch. xi. 13.

Ch. xvi. 19.

CHAP. said to be no more than conjecture, and expect to
 XXI. have it received as such.

“The wall was of jasper;” it transmitted a light, like to that from the jasper-stone before mentioned. “The city was of pure gold like unto clear glass;” it was composed of materials perfectly bright and translucent, and needed no created light; for “the glory of God did enlighten it, and the Lamb was the light thereof.” The purest metal, gold, is used to express the highest degree of purity in the whole structure of the Celestial City, into which nothing defiled can gain admittance, nor any enter whose names are not written “in the Lamb’s book of life.”

CH A P. XXII.

CHAP.
 XXII.

Ver. 1. “AND he shewed me a pure
 “ river of water of life, as
 “ clear as crystal, proceeding out of the
 “ throne of God and the Lamb. In the
 “ midst of the street of it, and on the side of
 “ the river, was the tree of life, which bare
 “ twelve manner of fruits, and yielded her
 “ fruits every month; and the leaves of the
 “ tree were for the healing of the nations.
 “ And there shall be no more curse; but the
 “ throne of God and the Lamb shall be in
 “ it, and his servants shall serve him.”

The

The situations of the temple and city shewed to Ezekiel have been explained. The allusion here leads to other circumstances, which require to be noticed. The doors of Ezekiel's temple opened, like the former temples, to the East. The Prophet saw a spring of waters arise from under the threshold of the Holy House, and flow from thence by the great Altar, Southward, and continuing in the same direction, were seen to pass by or through the city. From Jerusalem, the stream, encreasing to a deep river, ran to the South-east through the flat country named the Desert, until it reached the *Dead Sea*, near to En-gedi. The effect of the water is said to be such, that the *Dead Sea* became sweet by the mixture, and wholesome for the sustenance of fish. Fishermen are represented to spread their nets from En-gedi, on the Western shore, to En-eglain on the Eastern; the fish, according to their kinds, "exceeding many." The banks of the river appeared clothed with fruit-bearing trees, whose leaves were ever-verdant and medicinal, and whose fruits were renewed every month, because the moisture which supplied them issued from the Sanctuary. The virtues of the waters, and the qualities of the trees, approach to received ideas of the terrestrial Paradise, and import a restitution of the first condition, or something near it; such as has been spoken of as belonging to the millenary term.

The Angel shewed to John a "river of life," proceeding directly from the throne of God and the Lamb, without the intervention of the Holy House
or

Ez. xlvii. 1.

8.

10.

12.

CHAP. or other type. The river flowed through the street
 XXII. of the heavenly Jerusalem, and on either side of the
 river was the tree of life, "and the leaves of the
 tree were for the healing of the nations." The
 fruits were varied according to the number *twelve*,
 and renewed in every month; that is, twelve mul-
 tiplied by twelve, or 144, making the sum of the
 varieties in one year. The kind of reckoning as-
 sumed here seems to contain the same meaning
 which was implied in the measure of the wall.
 Upon a comparison of the cities of Ezekiel and
 John, sufficient agreement in expression is found to
 warrant the allusion, and enough of difference to
 certify a diversity of object. Here the waters of
 life proceed from the throne of God and the Lamb,
 which is within the city: there they issued from
 the Sanctuary which was without, and Northward
 of the city.

John, in speaking of the tree of life, has made
 no mention of that other tree which stood in the
 middle of the terrestrial Paradise, by means of
 which experimental knowledge of good and evil,
 and consequential death, got footing in the world.
 It is excluded from the celestial mansions; "there
 shall be no more curse." Occasion of sin is re-
 moved: the throne of God and the Lamb has taken
 the figurative place of the tree, and imparts know-
 ledge unmixed with transgression; therefore it is
 said, "and his servants shall serve him," without
 molestation or danger.

Ver.

Ver. 6. "And he said unto me, These sayings
 "are faithful and true: and the Lord God
 "of the holy Prophets hath sent his Angel
 "to shew unto his servants the things
 "which must shortly be done."

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The Angel has conducted John to the final state of the servants of God and the Lamb, the end and scope of the various providences exercised by the divine goodness in this present world to bring them to that ultimate point; and although we cannot now, through our imperfections, enter into the excellent fitness of the means, or more than partially discern the ties by which the supreme wisdom has united justice with mercy in one band, yet "all these things are faithful and true." The Lord God of the holy Prophets hath sent his Angel to make known unto the Churches the way of their pilgrimage through this desert world, until he shall bring them to the temporary rest signified by the millenary age, from which they shall pass to that eternal Sabbath, that state of exalted being and residence, which transcends the comprehension, but is embraced by the faith of the sealed servants of God and the Lamb.

Ver. 8. "And I John saw these things, and
 "heard them: and when I had heard and
 "seen, I fell down to worship before the
 "feet of the Angel which shewed me these
 "things."

Ver. 9. "Then said he unto me, See thou do
 "it not; for I am thy fellow servant, and

A a

" of

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XXII.

" of thy brethren the Prophets, and of them
" that keep the sayings of this book : wor-
" ship God."

Matt. iv.
10.

How it was that John should fall a second time at the feet of the Angel, is not easy to be accounted for. Those who would reduce the worship here mentioned to a mere external prostration, and honorary respect, are mistaken; because the Angel directs it to be turned to God. He could not be ignorant of the written precept, "Thou shalt worship the Lord thy God, and him only shalt thou serve." We may observe, the first prostration was in worship to the Angel; this second was "to worship *before the feet* of the Angel." An old error had taken fast hold on mankind, which led them to some medium between God and them, through which they paid their adorations to the invisible Author of nature. A planet, a demi-god, or statue, served the heathen world. It appears from Paul's Epistle to the Colossians, written more than thirty years before John had given out his Revelation, that the Christian Church had been early seized by the contagion: "Let no man beguile you of your reward, in a voluntary humility and worshipping of Angels." Upon what account, or through what impulse, John acted in the manner he has related is not for us to say: as the act was in some respect different from the former worship offered to the Angel, so the rebuke may be understood to reach as far as the difference went, and given to counteract the dangerous propensity to seek other intercessors beside the Lord

Col. ii. 18.

Jesus

Jesus, *to fall down before their feet to worship*, such as Angels or Saints departed, or lifeless objects, such as reliques or images of Saints. CHAP. XXII.

Ver. 10. "And saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand."

Ver. 11. "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Ver. 12. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be."

The Angel informed John that the matters of the prophecy were of general concern to the Churches; and the more, as the time to which they related was in part present, "is at hand." They were therefore to be published for the general instruction. That done, mankind were to take heed to themselves, each at his proper peril: "He that is unjust, let him be unjust still," and reap the reward of his injustice; "he that is righteous, let him be righteous still," and have "his fruit unto holiness, and the end everlasting life," when Our Lord shall come, and have in his hand the fit retribution for every work of man. "Behold I come quickly." The speaker is not changed: the Angel enforced the conclusions he had just then made, by the words of Our Lord to the Church at Philadelphia, "Behold I come quickly! him that overcometh I will make a pillar in the temple of my God."

ch. iii. 17, 12.

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XXII.

Ver. 14. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city."

Blessed are the righteous, they who do the commandments of their Lord; they have a right to the tree of life, and to an inheritance in the Holy City, because they continued, and fell not off from their righteousness, "were righteous still;" whilst those of an opposite character, Ver. 15, "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," have no possession in, or entrance into the Jerusalem which is above. Our Lord himself is the *truth*; whatsoever is contrary to him is the *lie*. The false Prophet, and the Beast, whose declared portion is the lake of fire, have been shewed by John to be lovers and inventors of lies.

Jo. xiv. 6.

Ver. 16. "I Jesus have sent mine Angel to testify unto you these things in the Churches. I am the root and offspring of David, the bright and morning star."

The Angel who conducted John to the holy Jerusalem, ended his explanation with the fifteenth

Verse. Our Lord is here the speaker: The same

Ver. 6.

"Lord God of the holy Prophets hath sent his Angel to shew unto his servants the things which must shortly be done:" the same who sat upon the throne of judgment, the Alpha and Omega

Ch. xxi. 7.

who had before declared, "He that overcometh shall inherit all things, and I will be his God, and

he shall be my son:" the offspring of David according to the flesh: the morning light (the Oriens) of the Prophets; that true light, "which lighteth every man that cometh into the world."

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John i. 9.

Ver. 17. "And the Spirit and the Bride
 " say, Come; and let him that heareth
 " say, Come; and let him that is athirst,
 " come; and whosoever will, let him take
 " the water of life freely."

Can there be persuasion more cogent, more gracious, than is contained in these words? What but a "strong delusion," the love and belief of a *lie*, can ^{2 Thess. ii. 11.} stop the ear to its charm, or shut up the mind against its authority? The Holy Spirit calls; the Bride, the Jerusalem above, offers her living waters to him that is athirst. Whosoever hath ears to hear the invitation, let him assent with his whole heart, and say, "Come, and take the water of life freely;" for, "eternal life is the gift of God," it is "a free gift," ^{Rom. vi. 23, v. 15.} and he who seeks shall obtain it.

Ver. 18. "For I testify to every man that
 " heareth the words of the prophecy of this
 " book, If any man shall add unto these
 " things, God shall add unto him the
 " plagues that are written in this book:

Ver. 19. "And if any man shall take away
 " from the words of the book of this pro-
 " phecy, God shall take away his part out
 " of the book of life, and out of the holy
 " city, and from the things which are writ-
 " ten in this book."

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XXII.

Moses guarded the first written Revelation from God by a like prohibition, lest vain man should presume to build upon it superstructures of his own imagination. There was an equal necessity to prevent a detracting from it, lest wild and erring arrogance should dare to lay another foundation. The example is followed, and the divine speaker has fenced round the last written word from God with a preventive threatening, at no less a penalty on the transgressor than being expunged from the book of life, and losing an inheritance in the heavenly city.

We have now proceeded through this wonderful Volume, with sincerity of mind, and such ability as we are possessed of; and we humbly hope, through the manifold mercies of God, the blood of the Lamb, the call and support of the Divine Spirit, to our own benefit: a benefit which will be greatly enhanced, if the reader of these observations shall find his ideas more clear in the conduct of the prophecy, and his hope more awakened by the perusal; so that he may join his voice with the Apostle, and with the sealed Church of God, and say, "Amen; even so come Lord Jesus."

Ver. 21. "The grace of our Lord Jesus Christ be with you all. Amen."

"The grace of our Lord Jesus Christ be with you all. Amen."

A P P E N D I X.

D A N I E L.

WE have observed in the Introduction, that the Revelation made to John contained many references to the Prophet Daniel, which could not be closely applied or explained in treating on that book, without interrupting the narration, which required the undivided attention of a reader. We shall now proceed with this ancient and enlightened Prophet, whose predictions, so far as they concern the changes in the temporal governments of the world, surpass any delivered by his brethren the Prophets, in the particulars of method and order of succession. In pursuance of the undertaking we shall compare the parts corresponding with those of the Revelation, which appear to cast a clear light the one upon the other, more especially in the prophetic times, when considered together; inasmuch that we do not see how they can be well comprehended, if either be taken singly, or in a separate state.

The Book of Daniel contains two sorts of relations, and may properly be divided into two parts. The first, rather historical, is employed in a recital of certain transactions coming between the capture of Jerusalem by Nebuchadnezzar and the third year of Cyrus, which is the latest date found in the book, reaching through a space of seventy-three years, or thereabout, and concludes with, "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." Within this first part the dream of Nebuchadnezzar, and the interpretation thereof by Daniel, come in their place, and were productive of the favour he acquired with the king, "The king made Daniel a great man, and gave him many great gifts." The interpretation of the dream, from a general conformity with the first Vision, may be considered as the foundation, or the outline, of the subsequent prophecy. The four Visions make up the second part, which begins with the seventh Chapter. They are placed together, and are made a distinct work from the foregoing part, although they fall nearly within the latter twenty years of the time above mentioned. The separation of the Visions from the other parts of the book, was probably occasioned by the consideration that the Visions had all one object ultimately, viz. the coming of the kingdom of the Saints; and, taken together, do unite and form one body of prophecy, extending to the last revolution in temporal dominion.

Nebuchadnezzar was elated by conquest, and all other circumstances of human glory. The extra-

ordinary

ordinary relation contained in the second Chapter is placed to the second year from the death of his father, with whom he is understood to have jointly reigned in the time of the reduction of Syria and Palestine. We should waste time, without advantage, were we to follow the Chapter verse by verse. It contains a plain and perfectly intelligible recital up to the dream and interpretation given by Daniel. The Image, composed of four metals, seems to have been set before the king in his sleep, to shew him the instability of terrestrial greatness, and to excite him to confess "the God of Israel to be God of gods, and Lord of lords," on whom kings and kingdoms were dependent. In the head of gold he saw the emblem of his own kingdom, the Babylonian, destined to be succeeded by the next in the descent of time, the Mede and Persian kingdom, characterised by the arms and breast of silver. From them the great dominion was shewed to pass to a third hand, after known to be the Macedonian, signified by the belly and thighs of brass. In the succession of Empire the change has been from the softer metal to the harder. The fourth, the Roman kingdom, had in it the strength of iron, which indicated a natural fitness to break and bring under its power other states, "as iron breaketh all these" metals. The ten toes which grew out of the feet of iron, shewed that the Roman Empire should in the course of ages become divided into ten kingdoms.

Ch. ii. 31,
32.

Ch. ii. 40.

Ver.

CHAP.

II.

Ver. 41. "Whereas thou sawest the feet
 "and toes, part of potters' clay, and part of
 "iron, the kingdom shall be divided; but
 "there shall be in it the strength of iron,
 "forasmuch as thou sawest the iron mixed
 "with miry clay."

Ver. 42. "And as the toes of the feet were
 "part of iron, and part of clay, the king-
 "dom shall be partly strong, and partly
 "broken."

Ver. 43. "For whereas thou sawest iron
 "mixed with miry clay, they shall mingle
 "themselves with the sons of men; but
 "shall not cleave one to another, even as
 "iron is not mixed with clay."

The feet and toes denoted the division of the
 fourth kingdom, but not the introduction of ano-
 ther metal. In the division of the fourth kingdom
 into so many parts as there were toes, there shall be
 found the strength of iron; not in all, for the iron
 was mixed with miry clay, and the kingdom of the
 ten toes "shall be partly strong, and partly brit-
 tle," that is, the toes were alternately of iron and
 of clay; in that manner *mixed*, but not blended,
 "even as iron is not mixed with clay." "They
 shall mingle themselves with the sons of men; but
 they shall not cleave one to another." There does
 not seem to be much difficulty in this part of the
 interpretation. The kingdoms shall not be distin-
 guished by any superior fortune, but *mingled* in the
 common lot of other nations, for "they shall not
 cleave

cleave one to another," so as again to form one great kingdom. Five will be found to have in them the mouldering nature of clay, and to fall away; the other five to retain the strength of iron. "And in the days of these kings shall the God of heaven set up a kingdom which shall

CHAP.

II.

See Appen-
dix II.

Ver. 44,

45
" never be destroyed; and the kingdom shall not be left to other people (shall have no successor). " Forasmuch as thou sawest the stone was cut out of " the mountain without hands, and that it brake " in pieces the iron, the brass, the clay, the silver, " and the gold; the great God hath made known " unto the king what shall come to pass hereafter; " and the dream is certain, and the interpretation " is true."

CHAP.

III.

Such were the dream and the interpretation, of a kind to make a lasting impression; however, the effect was transient on the mind of the vain-glorious king. He is found, in the next Chapter, taking the idea from that seen in his dream, to erect an Image of Empire in the plain of Dura, and omitting the other metals, to make the whole of gold, which was, in Daniel's explanation, the emblem of his own dominion. The nations were enjoined to worship the Image, and through it to pay divine honours to the Genius of his kingdom, in opposition to the "God of heaven." It was in effect to assert the eternity of the Babylonian kingdom, and, as far as in him lay, to falsify the succession recounted to him in the interpretation of his dream. What follows in this first part of the book, vindicates our sense of the transaction now recited. The pride

and

CHAP. II. and punishment of this king are related in the sequel, until he is brought to extol the "King of heaven," and to confess "all his works are truth, and his ways judgment; and those that walk in pride he is able to abase." We shall now proceed to the second part, properly the Visions of Daniel.

C H A P. VII.

CHAP. VII.

IN the first year of Balshazzar, he saw the four winds of heaven strive on the great sea, the figure of political contentions in the world, and four great Beasts come forward in succession, corresponding to the four metals in the composition of the Image set before Nebuchadnezzar in his dream.

Ver. 4. "The first was like a lion, and had eagle's wings: and I beheld till the wings thereof were plucked; and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it."

This first Beast represented the Empire in Babylon, and answered to the head of gold. The strength and active rapacity exemplified in the conquests made by Nebuchadnezzar over many and distant nations, are well pictured by the lion bearing the wings of an eagle. He saw it for a time in this prosperous state. At length the wings were plucked: the lion was *lifted up* from his prone posture, and made to stand erect as a man; the timid heart of a man was given to it. The lion

lost

lost his rapid motion, and his strength and courage in enterprise failed him: he was vanquished, humbled, and his seat of empire reduced to the condition of a province.

CHAP.

VII.

Ver. 5. "And I beheld another Beast, a second, like to a bear; and it raised itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said unto it, Arise, devour much flesh."

The second Beast had the appearance of a bear newly come from prey, holding three ribs between his teeth. This Beast shewed the elevation of Cyrus, who acquired the Persian, Median, and Babylonian thrones, and raised the Persian *sic* above the others. It agreed to the second metal, silver.

Ver. 6. "After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the Beast also had four heads; and dominion was given to it."

The third Beast had the form of a leopard: it shewed the third great kingdom, and was the step in the succession which answered to the third metal. It was the kingdom of the Greeks in Asia, beginning in Alexander. This conqueror was born by the four wings, eastward, to the river Ganges. The four heads implied the partition of his kingdom between four Grecian successors.

Ver.

CHAP.
VII.
—

Ver. 7. "After this, I saw in the night vi-
sions, and behold, a fourth Beast, dread-
ful and terrible, and strong exceedingly;
" and it had great iron teeth: it devoured
" and brake in pieces, and stamped the re-
sidue with the feet of it; and it was di-
verse from all the beasts that were before
it, and it had ten horns."

Rev. xiii.
2.

"After this," the next in the succession, was a
mighty empire, "strong exceedingly," the Ro-
man. The Beast which shewed this empire is not
described by the Prophet. The other Beasts were
regal; this came a republic into Asia, "it was di-
verse from all the Beasts that were before it." John
has given the figure of the Beast, such as it was
when it bore the four horsemen: this was *the legs of
iron, strong beyond comparison with the preceding
metals*. When the Roman power spread into Asia,
it was heathen, and Rome stood alone the metro-
polis of Empire: from the building of Constan-
tinople the exceeding strength of the Beast began
to fail, as there was occasion to explain in a former
part.

P. 176.

Ver. 8. "And I considered the horns, and
" behold, there came up among them ano-
" ther little horn; before whom there were
" three of the first horns plucked up by the
" roots; and behold, in this horn were eyes
" like the eyes of a man, and a mouth
" speaking great things."

The

The ten horns of the Beast are of the same signification with the ten toes of the Image, and intimated the same division of the fourth kingdom. In respect to the division into ten parts, there is found here an enlargement of the information he had obtained when he interpreted the dream of Nebuchadnezzar. Whilst he considered the horns, he saw an eleventh horn grow up amongst them, "before whom three of the former horns were plucked up by the roots." This little horn had "eyes like the eyes of a man, and a mouth speaking great things." The appearance of the eleventh horn caused some perplexity to Daniel, and raised doubts in him concerning the full intention of the fourth Beast bearing ten horns. Ver. 15. "I Daniel was
 "grieved in my spirit in the midst of my body, and
 "the visions of my head troubled me; and I came
 "near to one of them that stood by, and I asked
 "him the truth of all this."—Ver. 19. "Then
 "would I know the truth of the fourth Beast,
 "which was diverse from all the others, exceeding
 "dreadful, whose teeth were of iron, and his nails
 "of brass; who devoured and brake in pieces, and
 "stamped the residue with his feet; and of the ten
 "horns that were in his head, and of the other
 "which came up, before whom three fell; even of
 "that horn that had eyes, and a mouth that spake
 "very great things, whose look was more stout
 "than his fellows."—Ver. 23. "Thus he said, The
 "fourth Beast shall be the fourth kingdom upon
 "earth, which shall be diverse from all kingdoms,
 "and shall devour the whole earth, and shall tread
 "it

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“ it down, and break it in pieces : and the ten
 “ horns out of this kingdom are ten kings that
 “ shall arise ; and another shall rise after them, and
 “ shall be diverse from the first, and he shall sub-
 “ due three kings ; and he shall speak words against
 “ the most High, and shall wear out the Saints of
 “ the most High, and think to change times and
 “ laws ; and they shall be given into his hand for
 “ a time, and times, and the dividing of time.”

The Angel to whom Daniel applied in his doubt concerning the eleventh horn, solved the difficulty in a manner which needs but little comment. We shall make one or two short observations, which, as far as we know, have not before been offered by any Commentator.

† Buxt.
 Chal. Lex.
 חֲרִיטָה,
 res sacra.

“ And he shall speak words against the most
 “ High, and wear out the Saints ([†] holy things) of
 “ the most High, and think to change times (so-
 “ lemnities) and laws ; and they shall be given in-
 “ to his hand until a time, and times, and the di-
 “ viding of time,” viz. for three *times* and an half,
 or three prophetic years and an half. The particu-
 lars wherein the eleventh horn was *diverse* from the
 others, “ were eyes like to the eyes of a man, and a
 mouth speaking great things” against the most
 High. His first appearance amongst them was in
 the character of Seer, or Prophet. The eyes of a
 man denoted that character, which John shewed
 long after in the Image of the first Beast. The re-
 gal state of the eleventh horn arose *after them*, and
 was accomplished in the *plucking up* of three horns,
 or kings, with whose states he was invested. As

Rev. xiii.
 P. 191, 192.

Priest

Priest or Prophet he was nearly coæval with the ten horns, but much later as a king. To Daniel, whose notions of divine worship were governed by the services of the temple, the wearing out or disuse of the holy things of the most High is expressed, in the last Vision of the book, by "taking away the daily sacrifice;" and the change made in the solemnities and the law, is there signified by "the abomination that maketh desolate" being set up, or, in other words, by a profanation of the temple. The object in both places is known to be the same by the *times*. Here a time, times, and the dividing of time, limit the actions of the eleventh horn: there the last period before the kingdom of the Saints, "or the end of wonders," is measured by a time, times, and an half. The space is precisely the same in which *Gentiles* tread under foot the Holy City and outward Courts, viz. forty and two months; and the same in which the Witnesses prophesy in sackcloth, viz. a thousand two hundred and three-score days. We have anticipated this observation for the sake of another. Daniel wrote this Vision in the Chaldean dialect, that which the Jews have used, from the return from Babylon, in the place of the pure tongue of Moses and the earlier Prophets. The far greater part of the Jews, those who adhere to the traditions, pretend "that all the laws which were given by God to Moses, were given with an interpretation. The text was put into writing; the explication was committed to memory; thence the *wise men* called one the written law, the other the oral law." After the dispersion

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Ch. xii. 11.

Rev. xi. 2;

Maimon.
Wotton on
the Mishna.

CHAP. VII. fion by the Romans, the wise men thought it necessary to the preservation of the traditions to make a collection of them. To the compilation made, the name Mishna, or *secondary law*, was given. The word Mishna is formed on the verb *Shna* (to iterate, or do over again any matter or thing) by the *M* prefixed. What we think remarkable and worthy of attention is, that the Angel should describe one of the actions of the eleventh horn by this very verb *Shna*, "to do over again the solemnities and the law;" as if he had in intention to lead the mind of the reader in a then future age to a secondary or oral law, to be fabricated by the eleventh horn, and substituted after the disuse, or "wearing out the holy things of the most High," the written law—a Christian Mishna. We shall not dwell longer on the matter? the reader, if the observation at all meets his sentiments, will take it in the full force.

Buxt. Chal.
Lex.

Ver. 8.

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and be diverse from the first, and he shall subdue three kings." Daniel saw this other horn come up among the ten, in the character of Seer or Prophet. In the course of the explanation he understood that this horn should also be a king, but later in time than the ten, *after them*, by the subjection of three kings, whose triple crown he now wears. See App. II.

Ver. 9. "And I beheld till the thrones were cast down (*set up*, so all the Hebrew Bibles have the word, the LXX, Pagni-

"nus,

by
Jews.

“ nus, and the Lexicons) and the Ancient
 “ of days did sit; the judgment was set,
 “ and the books were opened.”

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Daniel, in the continuance of the Vision, saw the
 thrones raised, and the Ancient of days sit in judg-
 ment on the four Beasts *.

Ver. 11. “ I beheld then, because of the voice
 “ of the great words which the horn spake;
 “ I beheld even till the Beast was slain,
 “ and his body destroyed, and given to the
 “ burning flame.

* We shall here transcribe part of a note (Chap. vii. Jewish
 Hist.) taken from the tract of the Talmud named *Sanhedrim*,
 one Section whereof is written in dialogue. “ The words in
 “ the Chaldee are כרסון רמינ, *carsevan remin*, which our ver-
 “ sion renders *the thrones were cast down*, contrary to the ex-
 “ press meaning of the verb רמין, which signifies *to raise*, to
 “ *exalt and set up*, in which sense all the Jews do rightly un-
 “ derstand it. The question therefore that is asked is, Why
 “ the throne; on which the Ancient of days was to sit, is put in
 “ the plural? After several trifling answers, which are given
 “ as the solutions of several learned Rabbies, the last but one
 “ of whom pretends, that the plural implies the thrones of God
 “ and David, the last and concluding one is to the follow-
 “ ing purpose, That it is blasphemy to set the creature on the
 “ throne of the Creator, blessed for ever; and closes the whole
 “ with these notable words, *If any one can solve this difficulty,*
 “ *let him do it; if not, let him go his way and not attempt it.* The
 “ meaning of it being too obvious to want explaining, we shall
 “ wholly submit to the reader, and only add, that something
 “ very like this seems to be intimated by that distinction in
 “ their creed about the unity of God, namely, that he is one
 “ by an oneness or unity peculiar to himself.” Univ. Hist.
 Jews, Chap. vii. p. 162, 8vo edit.

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Ver. 12. "As concerning the rest of the
"Beasts, they had their dominion taken
"away; yet their lives were prolonged for
"a season and time."

Ver. 20.

The condemnation of the fourth Beast, and the manner of his utter extinction, is expressly said to fall upon him, because of the *great words* which the eleventh horn spake, viz. against the most High. The eleventh horn took the principal place in the body of the Beast, "his look was more stout than his fellows." When the fourth Beast broke into ten kingdoms or horns, the Western world was Christian. The actions of the eleventh horn, Seer and King, are to be looked for in the Christian Church: "And I beheld, and the same
"horn made war with the Saints, and prevailed
"against them; until the Ancient of days came, and
"judgment was given to the Saints of the most
"High." The presumption of the eleventh horn is the assigned cause for the total abolition of the fourth Beast. In the time when the Saints shall take the kingdom, and so long as they shall possess it, his name or nation shall be no more remembered. The prophecy of Daniel has here reached the fall of the spiritual Babylon of John, previous to the introduction of the kingdom of Messiah. *The lake of fire* of the one, is the same as the *burning flame* of the other, into which the body of the Beast was seen as cast.

Rev. xⁱ. 13.
xiv. 8.
xvi. 19.

"As concerning the rest of the Beasts;" the three former Beasts have lost their dominion, and shall never again be restored to the dignity they once possessed.

possessed. The seat of the first Beast was Babylonia, of the second Media and Persia, of the third Greece. Since their fall from great empire no native princes have reigned over them; the present sovereigns are of Sarazen or Turkish extraction: however, although in subjection, they retain their denominations, and shall retain them "after the judgment shall sit," and through the millenary kingdom, when, Verse 13, "one like the Son of man shall come in the clouds of heaven," and obtain the dominion, the glory, and the kingdom; a dominion which we have shewed in another place to have a beginning in time, and to be transferred into eternity. "Yet their lives were prolonged for a season and time," means no precise revealed time, *pro tempore statuto*; it appears to be the same as the millenary term of John, under which the three Beasts shall live, and be distinguished by their names, when the fourth shall be consigned to total ruin, and lasting oblivion.

Bux. Lex.

Ver. 28. "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance was changed in me; but I kept the matter in my heart."

The Vision was wonderful, and the explanation by the Angel distinct. Daniel saw the full acceptance of his people set at a great distance, and comprised in the kingdom of the Saints, which was ordained to be posterior to the several recited revolutions in empire: but that which seems to have raised

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ed those *troublesome cogitations* in him, and more particularly to have given a cast of thought and melancholy to his countenance, was, that he did not find in the course of events a confirmation of the return promised by Jeremiah, after a captivity in Babylon during seventy years. From the same cause he might have been induced to keep the *matter in his heart*, and for a time to conceal the Vision from his captive brethren.

The next Vision, which was later by three years than the former, will be found to take up the prophetic relation one step lower in time, and to begin with the Persian monarchy. It will be seen to be more fully descriptive of the two succeeding Beasts, the Grecian and the Roman. The whole of the ensuing Vision appears to have been set before him for a purpose of great concernment: it limited the time from the restoration of the daily sacrifice, or Jewish worship, through the second desolation of the temple up to the final cleansing of the Sanctuary, or to what is the same, the kingdom of the Saints. This prophetic line reaching from the beginning to the end of the *times*, which the Prophet has set down in different parts of his book, necessarily includes them all, and is the *whole*, of which they are *parts*. The four Visions contain each some measure of time. The seventh Chapter, which we have now gone through, states the space allotted for the usurpations of the eleventh horn: that space is certified to come between the breaking of the Roman Empire into ten kingdoms, and the kingdom of the Saints, ending where the fifth or
last

last great temporal kingdom begins, viz. the kingdom of the Saints, or of Messiah. The *times* of this horn are so placed in the succession of events, that no doubt can remain concerning the ages of the world to which they are to be applied, and it is equally certain that they form the last division of the great prophetic line above mentioned, which reaches to the cleansing of the Sanctuary. When we find the same *times* again repeated by an Angel, and referred to the same age of the world; we may know they are the *times* of the eleventh horn.

C H A P. VIII.

IN the third year of Balshazzar, king of Babylon, Daniel was favoured with this Vision, which more directly respected his own people. The term of seventy years of Babylonian captivity, predicted by the Prophet Jeremiah, wanted no more than seventeen years of being completed. He understood from Isaiah the deliverance should come by the means of a king of the name of Cyrus, a Persian by birth. The Vision was given for his consolation, at a season when the tranquillity of the Babylonian state afforded no rational hope of a revolution in empire, or any visible way open for the accomplishment of the prophecy concerning the return of the people, and the re-edification of the temple.

Ver. 3. "Then I lifted up mine eyes, and saw,
"and behold, there stood before the river a

B b 4

" ram

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“ ram which had two horns ; and the two
 “ horns were high, but one was higher than
 “ the other, and the higher came up last.”

The province of Elam, situated beyond the Tigris, depended upon the kingdom of Balshazzar, and did not originally make a part of Peres, or Persia. After the Persian dominion was established over Asia, the kings of that race made Shushan the capital city of their empire. The river Euleus ran by the city, and emptied itself into the Persian bay. Daniel, who compiled his Visions later than the third year of Cyrus, spoke of Shushan as the capital city, or residence of the king, in describing the place of the Vision, although in fact it was not such until several years after the third of Balshazzar.

The first object set before him was a ram bearing two horns, whereof the one was higher than the other, “ pushing Westward, Northward, and Southward.” The ram, he is informed, Ver. 20, meant the kingdom of the Medes and Persians, whereof the Persian was the higher horn, as the event shewed him. This was the first instruction he had received, which specified the changes in empire by the names of nations. In effect, the Vision confirmed the return of Judah to be near at hand, by certifying the prediction of Isaiah.

Ver. 5. “ And as I was considering, behold,
 “ an he-goat came from the West on the
 “ face of the whole earth, and touched not
 “ the ground ; and the goat had a notable
 “ horn between his eyes.”

To

To the ram succeeded an he-goat in the dominion of Asia. He crossed the sea in ships, "and touched not the ground" when he passed from the West. By the goat distinguished by the notable horn, Daniel was made to comprehend the fortunes of the Grecian king Alexander, Ver. 21.

Ver. 8. "Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven."

Alexander died in the prime of life, and crowned with victory. The great horn broken, and four *notable ones* risen in the place of it, shewed four kingdoms into which the great kingdom of Alexander should be divided after the decease of that monarch, and situated, respecting Judea, toward the four points of the heavens.

Ver. 9. "And out of one of them came fourth a little horn, which waxed exceeding great toward the South, toward the East, and toward the pleasant land."

Ver. 10. "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

Ver. 11. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down."

By

CHAP.
VIII.Rev. xiii.
2.

By a just collation of the prophecy with known events, these are the acts of the fourth Beast of the former Chapter, who was *strong exceedingly*, exemplified in his dealing by the nation of the Jews. The same is ascertained, Ver. 23, by the Angel, who interpreted the *little horn* into "a king of fierce countenance, and understanding dark sentences;" a warlike and politic state, "whose power shall be mighty, but not his own power." John has explained this mighty power, and whence derived, so as to be said, *not his own power*; for "the Dragon gave him his power, his seat, and great authority." The remaining part of the interpretation given by the Angel is admirably descriptive of the Roman policy. Ver. 25: "And through his policy also he shall cause craft to prosper in his hand, and by peace shall destroy many:" by taking up arms for the defence of the liberties of other nations, particularly of Greece, which the prophecy more immediately points at, and by the freedom of Rome granted to such as willingly incorporated themselves into the Roman state; thus, by a crafty policy, *by peace*, as well as by force of arms, many states were brought under the authority of the Roman senate. Another horn denoted another kingdom: Daniel names it, according to the natural appearance of an horn of a later growth, a *little horn*. He saw it bud out of the head of the he-goat on the side of Greece, the Western of the four horns: from thence it passed into Asia, and waxed *exceeding great*. There is no difficulty in finding the probable reason for the omission of the Angel

Angel in respect to the name of this state or horn, viz. Roman, when he distinguished the two preceding kingdoms by the denominations, the Persian and the Grecian. Rome was then, about the time of the second Tarquin, of no reputation beyond Italy; most likely had not been heard of in the court of Balshazzar, or at all known to Daniel: in that case the name would have availed nothing. The acts of this horn have been applied to Antiochus, but Epiphanes, improperly on every account. This king was neither prosperous or glorious. He interrupted the worship at Jerusalem, but could not abolish it; he profaned the temple, but did not overthrow it: it was reserved to the Roman power to take away "the daily sacrifice," and level the temple with the ground. Whoever had reflected on the intention of the Vision, could not have mistaken the application. The Vision was set before Daniel to signify to him the restoration of Judah by the Persian kings; the preservation of the temple and the security of the people under Macedonian government; and, lastly, the second dispersion of the people, and a second demolition of the temple to be accomplished by the third power in Asia, the Roman.—Ver. 23. "And in the latter time of their kingdom." The Angel Gabriel informed him, that towards the close of the Macedonian kingdoms, when Greece was subdued by the defeat of Perseus, the family of Seleucus extinct in Syria, the being of Egypt as a kingdom dependent on the will of the Roman senate, the *little horn*, now grown to an exceeding bulk, shall take Syria into possession, The

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The Roman state was fortunate beyond comparison, and did, by divine appointment, "when the transgressors were come to the full," overturn the national polity of the Jews, and "cast down the place of his sanctuary."

The Vision of the seventh Chapter was general in the intention, and related to the world at large, and the greater changes therein, up to the kingdom of the Saints. This had a single view to the concerns of the Jews; Gabriel therefore omitted the intervening actions of the Romans between the capture of Jerusalem and the dissolution of the Empire: he informed Daniel of no circumstances attending the fall of that mighty and strong Empire, but in this place restrained himself to the providential decree which was against it, Ver. 25, "but he shall be broken without hand;" a manner of speech familiar to the Prophet, by which he had himself expressed the divine introduction of the kingdom of the Saints, "For in those days shall the God of heaven set up a kingdom which shall never be destroyed, forasmuch as thou sawest that the stone was cut out of the mountain *without* bands."

Ch. ii. 44.
45.

Ver. 13. "Then I heard one certain Saint speaking, and another Saint said unto that certain Saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give the sanctuary and the host to be trodden under foot?"

We

>

We have no doubt but that the reader possesses the intention of the former part of this Vision; namely, an assurance to Daniel of the return of Judah and Benjamin from the Babylonian captivity. The captivity ended in the first year of Cyrus, who transferred the Empire to the Persians. The decree of this prince permitted the tribes of Judah and Benjamin, and all of the nation who were so disposed, together with the Priests and Levites, to return and replace themselves in the ancient cities of the kingdom of Judah. Beside what related to the return, Daniel saw clearly, that his people should continue to inhabit the land, and enjoy a free exercise of their religion, under the Persian, and through the Grecian kingdom, both specified by name, until the dominion of the third great power in Asia, from which he was taught to expect a second demolition of the temple, and a second dispersion of the people. These things, well understood, lead intelligibly to the question of the thirteenth Verse.

The question consisted of two parts: "How long the vision concerning the daily sacrifice," or continuance of the temple-worship, then soon, as far as Daniel yet knew, to be restored? The second part of the question, viz. How long "the transgression of desolation, to give the sanctuary and the host to be trodden under foot;" how long the duration of the second dispersion and ruin of the temple, arising from *the transgression of desolation*, that surpassing crime of the priests and people which caused the Sanctuary to be given over to profanation, and themselves to banishment and oppression?

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Ver. 14. " And he said unto me, Unto two
" thousand three hundred days ; then shall
" the sanctuary be cleansed."

The Angel did not at this time answer the question according to the conditions, or make the required distinction of the parts ; that was reserved to another Vision. He comprehended the two parts under one great sum of years, two thousand three hundred ; then, at the end of these years, *the sanctuary shall be cleansed*, which implied the acceptance of all the tribes of Israel ; the Sanctuary considered as the Church of God in that season when, according to the Apostle, " Israel shall be saved."

Ver. 27. " And I Daniel fainted, and was
" sick certain days ; afterwards I rose up
" and did the king's business : and I was
" astonished at the vision, but none under-
" stood it."

So powerful was the effect of the Vision upon Daniel, that *certain days* were requisite to restore him to strength of body and composure of mind, such as enabled him to attend to the king's, Balshazzar's, business in the province of Elam. It is not to be supposed he was *astonished* at, or ignorant of, the great changes in the political world, which he had at two different times gone over before. All that was unexpected or new to him in the Vision, was the two thousand three hundred days to be counted up to the cleansing of the Sanctuary : then he could not state, or divide, in the point where the daily sacrifice was to end, and where the abomination

tion of desolation was to begin. All that was just then certainly determinable from the premises was, that the demolition of the temple and the subversion of the Jewish state was the point; but how many of the two thousand three hundred years were to be counted before that event, or how many after it, there were yet, as to Daniel, no means of concluding. Upon this account it was written, "*and I was astonished at the vision, and did not understand.*" It will be well to bear in mind the point wherein the years are to be divided, because it will not be found again repeated; nor was the repetition necessary, when the sums of the four Visions are laid together, and incorporated, after an intelligent perusal of the whole. By Daniel's ideas of the prophecy we are to form our own, if we would keep steady in inquiry. According to his conceptions, or indeed to those of any person who shall well consider the words, the daily sacrifice did not cease but with the temple, nor the *transgression* operate in a *desolation* before the capture of the city by Titus.

From the third year of Balthazzar, Daniel rested in assured expectation of seeing the divine promise given to Jeremiah verified in the restoration from the captivity. He reckoned the time destined for the abode in Babylon; it was verging to a conclusion: the Empire had passed to the Medes, when he offered up to God the affecting prayer recorded in the next following Chapter.

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I N the first year of Darius the Mede, that is, in the sixty-eighth year of the Babylonian captivity, Daniel, anxious for the welfare of his people, prayed to God in their behalf. An Angel approached, and instructed him concerning the re-establishment of the national polity in Jerusalem for the space of seventy weeks of years, and in the more material transactions destined to fall within that time. It was, in effect, to lay open that which was not distinguished in the foregoing Chapter; the portion of the two thousand three hundred years, which was *marked* in this Vision for the continuance of the daily sacrifice. It seems, as the deliverance drew near, the Prophet's knowledge was enlarged. Much has been written in illustration of this noted prophecy, and, as we think, without considerable success, owing to several causes, which shall be spoken of as we proceed. Our undertaking necessarily leads us to consider this prophecy, notwithstanding the difficulties, and the length to which the discussion may run.

Prideaux.

Of the several methods of interpretation which have been offered to the world by the learned, that of the Dean of Norwich seems to be the more generally received. He has stated the seventy weeks as if to be counted from the commission granted to Ezra, in the seventh year of Artaxerxes king of Persia. He has set down the seven weeks, men-
tioned

tioned the first by the Angel in the division of the whole into three parts, as the time employed in restoring the Jewish state civil and religious; from thence sixty-two weeks of establishment; and lastly one week, beginning with the preaching of John the Baptist, and ending with the suffering of Our Lord, that is, three years and an half of John's preaching before the baptism of Our Lord, and three years and an half in which Our Lord himself instructed his followers. To this stating the seventy weeks, or four hundred and ninety years, agree, there having so many years passed from the seventh of Artaxerxes to the Passion. "The law and the prophets were until John; since that the kingdom of God is preached:" from which our author inferred, "the Jewish œconomy under the law and the prophets lasted to the coming of John; but from the time of his coming on this ministry, which was the ministry of the Gospel, the kingdom of Messiah began." It is almost needless to say, that this explanation of the text will not bear inquiry, or support the consequence this learned man would draw from it. From the relations made in the Gospels, it is plain Our Lord attended at the festivals, and partook in the Passover before his passion. The fair sense of the above passage amounts to this, the *law and the prophets* were the sole direction for rendering an acceptable service to God until the preaching of John; but from the record born by John of Messiah come, another rule was superadded. Occasion to speak on this matter will offer again; for the present it is sufficient to have

Luke xvi.
16.

Jo. i. 26.

CHAP. laid down the disposition of the weeks made by the
IX. author above named, without entering into his several reasonings.

The four Visions of Daniel, from the seventh Chapter to the end, cannot any one, in a single or separate state, be understood to the full without taking in the aid of that which goes before, or of what follows after. The interpretation of Nebuchadnezzar's dream, although it reached to the very end of prophetic time, made no mention of the eleventh horn (by any figure in the ten toes of the Image) which was seen to rise up, in the seventh Chapter, amongst the ten horns of the fourth Beast; neither did the seventh Chapter afford any sign, which could assure Daniel of the return from the captivity: that particular of information was reserved to the eighth Chapter, and was accompanied by a communication of a second overthrow of the temple and city, and of the long line of time extending from the restoration by the Persians, passing through the desolation by the Romans, up to the general recall of Israel, and final cleansing of the Sanctuary. What was wanting, as we have observed at the place, is made up in this Chapter; that is, the space from the re-settlement to the *taking away* of the daily sacrifice, or demolition of the temple. That space is seventy weeks of years, or the currency of seventy sabbatical years. The four Visions apply, and, if we may use the expression, are pinned together in one point, viz. the destruction of Jerusalem by the Romans: that point kept in view, the prophetic measures of time are traceable; but overlooked

looked or lost, the clue is broken, and interpretation wanders in uncertainties. The preceding Vision began with the ram, or Persian kingdom, and shewed the restoration by the Persians. The Angel instructed Daniel "how long the vision should be," counted from that restoration to the acceptance of all of Israel. The fervent prayer of the Prophet, recited in this Chapter, "O Lord, according to thy righteousness, I beseech thee, let
 "thine anger and thy fury be turned from Jerusalem, and from thy holy mountain. Now
 "therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to
 "shine upon thy sanctuary that is desolate," had respect to the civil as well as religious state of his nation. Whilst he was yet in prayer, the Angel Gabriel, *whom he had seen at the beginning*, that is, when the two thousand three hundred days were declared, approached and said, "O Daniel, I am now come forth to give thee skill and understanding; therefore understand the matter, and consider the vision." The *understanding*, of the want whereof he complained in the last Verse of the foregoing Chapter, Gabriel was now come to impart to him.

Ver. 16, 17.

Ch. viii. 16.

Ver. 23. "At the beginning of thy supplication the commandment came forth, and
 "I am come to shew (to explain); for thou
 "art greatly beloved; therefore understand
 "the matter, and consider the vision."

There is no Vision in this Chapter beside the ap-

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pearance of the Angel Gabriel, who, in the acceptance of Daniel's prayer, was sent professedly to *explain*, therefore the explanation is to be referred to such parts of the preceding Visions as Daniel had not understood. The Visions of the seventh and eighth Chapters were explained at the time; the latter by this Angel Gabriel, except in the declaration of the two thousand three hundred days: he is now come to instruct the Prophet in them also. The discourse which follows can be well apprehended only in the reference to the long line of years, which was the *matter* Daniel was now to be made to understand, and the *Vision* he was to conceive. The date from which the years became current is here set down; the portion of them allotted for the residence of the Jews in their land is assigned; the remainder is attributed to the desolation.

Ver. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins; to make reconciliation for iniquity, and to bring in everlasting righteousness; and to seal up vision and prophecy, and to anoint the most Holy."

This first part of the explanation turns upon the religious concerns of the Jews within the time; and it is proper to understand distinctly the things of this sort which were to come forward before the expiration of the seventy weeks. They are found to be a perfecting, or the seal of confirmation given

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to, in the unction of the most Holy, the legal acts by which remission of sin was expected, which had all respect unto him in whom the types were substantiated. They were to finish, or put an end to, the transgression-offering, and to the annual atonement; to introduce a reconciliation, and a righteousness, which should be everlasting, in the place of that imperfect work, which required to be renewed year by year; to set the seal to vision and prophecy; to confirm the predictions of the Prophets in the advent of Messiah, the anointed.

Respecting the seventy weeks, no stating can be just to the expression, or satisfactory to the mind, that falls short of the time in which the people remained in the land, and the temple stood, from the completed restoration of their policy, civil and religious, under the Persian kings, to the second subversion of the temple and city by the Romans. "Seventy weeks are determined upon thy people, and *upon thy holy city.*" If a matter so fully declared wanted confirmation, it was confirmed by the practice of the Apostles; who, after Pentecost, did not abate in their attendance at the temple, but were there *continually* praising God. The Jewish converts adhered to the law of Moses, even, *were zealous of the law*, and venerated the temple so long as it stood. Peter and John went up to the temple at the hour of the evening service, and performed a miracle altogether surprising to the assembly. Paul, late in his ministry, was found purified in the temple, and prepared to make the legal offering. From these, and other instances recorded in the Acts

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AGS xv. 19.

AGS iii. 19.

of the Apostles, it is evident the temple ceased not to be the place of the *daily sacrifice and oblation* up to the Passover preceding the capture of the city; that is, to them who were under the law. The space from the Passion appears as a respite of judgment, an interval allowed for repentance. So Peter exhorts *the men of Israel*, by whose procurement Pilate complied in the condemnation, "Repent ye, therefore, and be converted, that your sins may be blotted out." The just inference upon the whole is, that so long as the temple remained venerable, from which the city derived the title, the seventy weeks determined upon the *holy city* had not reached the ultimate point; therefore we think the Commentator named above, and every other who would bring the seventy weeks to a close before the capture of the city, to have erred in their conclusions.

Ver. 25. "Know therefore, and understand
"from the going forth of the command-
"ment to restore, and build Jerusalem unto
"Messiah the Prince, seven weeks; and
"threescore and two weeks it shall be re-
"stored and the street shall be built again,
"and the wall in troublous times.

Ver. 26. "And after threescore and two
"weeks shall Messiah be cut off, but not
"for himself, and the people of the prince
"that shall come shall destroy the city, and
"the sanctuary, and the end thereof *shall*
"be

" *be* with a flood, and to the end of the
 " war desolations are determined.

Ver. 27. " And he shall confirm the cove-
 " nant with many for one week, and in the
 " midst of the week he shall cause the sa-
 " crifice, and oblation to cease, and for the
 " overspreading of abominations he shall
 " make it desolate even until the consum-
 " mation, and that determined be poured
 " upon the desolate."

There is in these Verses that which more espe-
 cially belongs to the civil state of the Jews in the
 space of the seventy weeks. The weeks are to be
 counted from the command, or effect of the com-
 mand, להשיב, *lohashiv*, to restore Jerusalem, which " shall be,
 תשוב, *teshuv*, restored " for the term of threescore and two
 weeks *. The whole of the time determined upon
 the holy city is brought to an end in part of the
 26th Verse, " and the people of the prince that
 shall come shall destroy the city and the Sanctua-
 ry." The desolation which is predicted to follow the
 seventy weeks, is said to begin at the destruction of
 the city and the Sanctuary; " to the end of the
 war desolations are determined," נחרצת, *nicharut-
 zotb*, cut out, marked or determined for the end
 of the war, in like manner as the seventy weeks be-
 came current from the commandment to restore ;

The meaning of the verb, שבה, *shuv*, is easily understood in the
 sense it bears here, by referring to Genesis xl. 13 ; " Yet
 " within three days shall Pharaoh lift up thine head, and re-
 " store thee to thy place."

CHAP. that is, the *desolation* (predicted Ch. viii. 13.) is to
IX. be counted from the end of the war.

We are to observe, that in these Verses which are set together, and require to be considered together, the narration is not made precisely in the order of events. The destruction of the city and Sanctuary is specified before the actions proper to the *one* week, that wherein Messiah the prince confirmed (made strong) the covenant with as many as adhered to him; and yet nothing is more certain than that the *one* week was prior in time to the ruin of the temple and city: therefore we conclude the order of the narration is not to be followed as the invariable rule of illustration, when the prophecy and the completion are to be compared.

There are found in the 25th Verse the words, "it shall be restored," which are omitted in the English Bible, although they are of such importance to the prophecy; there is also a difference of manner in pointing the sentences. The stops, or pauses, in the translations, are the arbitrary placings of translators, none being in use in Hebrew writing. The copulative *and* serves to make the shorter pause; the sense determines the period. We have held to the constant regulation of the language.

The seventy weeks are distinguished into three parts; seven weeks, threescore and two weeks, and one week. The seven weeks are unappropriated to any particular of time, or circumstance of action, and upon that account are to be considered as such parts of the whole space as were not signalized

ed by any remarkable occurrences. From what has been said upon the order of the narration, their being mentioned first in the distinction of the weeks, is no certain designation of their being first to be taken into account: therefore that supposition, of their first place in the account, which has been general with Commentators as far as we have seen, is unsupported, and for another reason highly improbable; because in that case they would have fallen in with the busy times of reformation by Ezra and Nehemiah, which appear of too much importance to have been unnoticed by the Angel, when he was about to appropriate the more signal transactions to the weeks, had the account been intended to commence with the commission granted to Ezra in the seventh year of Artaxerxes. Threescore and two weeks are marked as the time during which Jerusalem "shall be restored," and the street shall be built again, and the wall, denoting together a resumption of the civil polity, a state of habitation and defence, towards which Ezra, in virtue of his commission, contributed little. These weeks made up the decreed space in which the returned tribes should have in themselves the execution of their law, free from the presidency of a foreign governor. They are to be reckoned from the perfect removal of manners and customs learned in an absence of seventy years amongst alien nations, from the time the law of Moses had a willing obedience from the people, and an unrestrained course by any foreign state: they ended when a Roman tribunal was seen in Jerusalem. "In trou-
blous

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blous times." In the space of the threescore and two weeks Judea was often disturbed and invaded by the Syrian and Egyptian kings of Macedonian race, but at length rose superior to their efforts. The *one* week is appropriated to the passion of Our Lord, and the confirmation of the covenant with many: yet it is so applied in conformity with the method of reckoning in use with the Jews; the whole week is accounted, when no more than the half was employed in the transactions attributed to it.

"From the *going out* of the commandment to restore, &c." has been long noticed as an erroneous translation, in which the version of the LXX has been followed. It is asserted that the sentence, truly rendered, is, "from the *taking effect* of the commandment to restore, &c." The word in question is written, *mtza*, and was considered by the translators to be formed from the root *jtza*, to go out, and made a noun by the prefixed *m*; but wherever the Lexicons direct for the word in the sense of *going out*, it is written *mutza*, the *j* being changed into *u*. *Mtza*, as it stands in this place, is regularly deduced from a verb, or root of the same spelling, signifying to find, lay hold of so as to have in possession. The radical word and the substantive are composed of the same letters, which is not repugnant to the principles of the Hebrew language, as in the instance of the verb *lechem*, to chew or eat, and the substantive *lechem*, bread, and in many other. The like is observable in our own language, and we suppose may be found in all where

Pf. lxix. 9.

lxxv. 7.

Is. lviii. 11.

Job xxviii.

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Park. Lex.

where the words do not vary their terminations. Now, admitting what has been advanced upon the credit of men well learned in the language, the corrected translation will stand "from the taking effect of the command to restore, &c." Thus one great difficulty, which encumbered this prophecy, is removed clear out of the way.

"Unto Messiah the prince." The city and temple were built again for the reception of Our Lord when he should come according to the promise of peace. "In this place will I give peace, saith the Lord of hosts." *Unto, ty*, expresses a continuance in time, for, until, so long as. The sense of the particle is not restrained to any particular circumstance in his life, either of his birth, his baptism, his passion, or ascension: it comprehends them all, together with the fatal consequences to the temple and city, resulting from the rejection of him by the priests and people. The conflagration of the temple and the ruin of the city by the Romans had an equal relation to him, although he was then ascended, as John's baptism of repentance before he appeared the Messiah. Hag. ii. 9.

We have, as we hope, removed the main difficulties which have been thought to darken this prophecy, and which have caused it to have been considered as if it were a detached piece, rather than a necessary part or member of the body of Daniel's predictions. Without this part well understood they appear maimed and imperfect, because, in that case, there will be no direction left for the application of the *prophetic times*, which must stand in the sacred

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sacred record without any marked beginning. We shall now proceed to the narration of the Angel Gabriel.

- The sum of information, as to the matter, appears as if he said, "Seventy weeks of years comprehend the time of your second residence as a people in Judea, which shall not end before the appearance of Messiah, and the performance of all things proper to his coming, respecting the realization of the figure of the law in his person, counting from the restoration of the law in Jerusalem. Seven weeks of that space shall not be distinguished by any considerable events, but fall into the mass, and are unnoted parts of the whole term. Now observe, there are threescore and two of the weeks during which the execution of the law shall rest in the hands of your nation; yet not without troubles, and some short intermissions. After the threescore and two weeks are expired, that is, when you are again fallen under a foreign jurisdiction, there shall be one week rendered memorable by the teaching, the manifestations of divine power, and the unmerited death of Messiah, in whom there was no fault at all, לֹא פָּשָׁע, 'and not for himself,' who, in the midst of the week, shall cause the virtue of the typical sacrifice and oblation to cease, and shall confirm the covenant with many. Moreover, because offences shall multiply, and iniquity overspread the land, the people of the prince shall come, the people of the fourth monarchy, of whom you have been apprized in a former Vision,
- Ver. 24.
- Ver. 26, 27.
- Ver. 26.
- h. viii. 11.

“ Vision, and shall destroy the city and the Sanctuary, which destruction is the marked point where the Vision concerning the daily sacrifice ends, and the desolation, ‘ to give both the Sanctuary and the host to be trodden under foot,’ begins.”

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Ch. viii. 13.

The 26th Verse brought the seventy weeks to a conclusion. What follows in the 27th Verse has no relation to “ the people of the prince that shall come,” the Romans or their prince, to whom it cannot be made out to agree: it is therefore a supplementary explanation of the 24th Verse in the actions of Messiah which were omitted there. Neither the one Verse or the other is placed in the order of time: they both come in according to the course of events, after the threescore and two weeks, and before “ the people of the prince that shall come.” This, we doubt not, is evident and intelligible to the reader. The latter part of the Verse, “ and for the overspreading of abominations he shall make it desolate, &c.” is a declaration of the divine power of Messiah, in giving up the city and the people to the execution of the determined judgment by the Romans: a *desolation* even until the consummation; until the full measure of judgments be poured out upon that desolated place, and rejected nation.

By this stating, which we apprehend to be fair, and which it is our business to establish as far as we are able, the question in the preceding Chapter concerning the daily sacrifice is answered. The sum of the two thousand three hundred days is divided into

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into two parts, the one of seventy weeks, or four hundred and ninety days of residence, the other of one thousand eight hundred and ten days of desolation: the latter to be counted downwards from the capture of the city. The former, reckoned upwards from the same point, reaches to the fourth year of Darius Nothus king of Persia, son of that Artaxerxes who granted the commission to Ezra, bearing date in the seventh year of his reign. We must endeavour to support what has been advanced upon scriptural history; and by such other means as we can attain unto, trusting, that whatever is found in the following disquisitions may be received favourably, and as what is free to be reversed by a better judgment. The other *times* of Daniel, and those of John, will come in course to be considered; how they fit in their place, and fall in with the great term of two thousand three hundred days. After all, it is to be remembered, that there is no touchstone by which we may try to certainty the expolition of unaccomplished prophecy, until Time shall offer that which he bears in his hand.

A general opinion prevailed, which seems confirmed by the practice of the Church in the celebration of the Nativity, that our Lord was born about the winter solstice: it is certain he was born after the feast of Tabernacles, and before the Passover. It was also the opinion of the earlier writers that he was born in the year when Augustus Cæsar closed the gates of the temple of Janus for the third time after his accession to the Empire; that is, in the year of Rome 748, counting with Varro that
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the city was founded in the third year of the sixth Olympiad. CHAP.
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Our Lord was born, according to the current opinion, in the year of Rome 748. There is reason however to doubt of this date, which may have been assigned, in ignorance of the true year, upon the consideration that he brought peace into the world at his birth, without reflecting how much the peace he brings differs from the temporal tranquillity the Empire began to enjoy at that time, and which lasted, as some say, twelve years. By this account he must have passed his thirty-second year when he went to the baptism of John in the fifteenth year of Tiberius, which was the 780th of Rome. His age, in respect to the baptism of John, may appear of little consequence; but it is of concernment to the truth of prophecy, that he should have been shewed in the temple when the threescore and two weeks were come about, when a Roman magistrate presided in Jerusalem, when the sceptre was visibly departed from Judah, and at the age of twelve years, "according to the custom;" Luke ii. 42. that is, when, according to the Jewish ritual, he became *a disciple of the law*. Of these matters we shall speak in the proper place. Luke relates, he was *about* the age of thirty years when he went to the baptism of John, a manner of speech which has been but loosely understood, if any other meaning be found in it than of his near approach to, or of his having lately passed that age. Herod is said to have died two years after the birth of Our Lord, in the year of Rome 750; the same on which it is thought

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thought Augustus Cæsar celebrated his grand climacterical year. We shall examine, according to our ability, how far these relations consist with historical facts.

The birth of Augustus Cæsar is placed by Suetonius under the consulate of M. T. Cicero, and C. Antonius; a year remarkable in Roman annals upon two several accounts, the conspiracy of Catiline, and the reduction of Syria to a Roman province by a victory obtained by Pompey over Tigranes, who had wrested the Syrian kingdom from Antiochus Asiaticus, the last of the race of Seleucus. This year Eutropius has set down as the year of Rome 689. The sixty-third, or climacterical year of Augustus, was completed in 752. Josephus, whose chronology is not always correct, may nevertheless be trusted in the years he assigns to transactions not far removed from his own time. He writes, that Herod reigned thirty-four years from the death of Antigonus, the last of the Asamonean family who bore the title of king; that this family had reigned in the conjunct character of king and High Priest, for the space of one hundred and twenty-six years. Admitting that he knew the years of Herod, which cannot reasonably be doubted of, the other part of his assertion is easily confirmed. The 1st Book of Maccabees sets forth that the government in the Asamonean family began in Jonathan the brother of Judas: he concluded the war which his nation maintained against Antiochus Epiphanes, by a peace made with Demetrius, who had taken the crown of Syria. Jonathan retired to Machmas, and

and there judged the people as occasion required, but without any settled authority. In the 160th year of the æra of the Seleucidæ, counted from two years after the death of Alexander the Great, a pretended son of Epiphanes, Alexander Bala, disputed the kingdom with Demetrius: he called Jonathan from his retirement, stiled him his brother, and presented him with a purple robe and a crown of gold. Jonathan put on the habit of High Priest at the next ensuing feast of Tabernacles, in the year of the Seleucidæ 160, and of Rome 592. The civil years of the Jews began at the autumnal æquinox, to which the feast of Tabernacles was kept, as near as lunar months would admit: thus, in the Jewish account, the new year began in September, ran into and was considered as the Roman year 593, of which the following January was the first month. The contests which succeeded amongst the competitors for the Macedonian kingdom in Asia, secured to Jonathan and his posterity the royalty and High Priesthood, until all things fell before the Romans. Now, if to the year of Rome 592 be added the 126 years of Asamonean government, and the 34 years of Herod from the death of Antigonus, the sum will make the year of Rome 752 to be that in which Herod died; the same which was found above to have been the grand climacterical year of Augustus Cæsar. From what is collected here, and from what has been cited from St. Luke's Gospel, it seems the more probable conclusion, that Herod died in the year 752, and that Our Lord was born towards the winter sol-

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stice of the year 750, and was strictly *about* the age of thirty years in the fifteenth year of Tiberius. Augustus Cæsar died in the month of August of the year of Rome 765. If the remainder of that year be taken as the first of Tiberius, his fifteenth fell upon that of Rome 779, but must be considered as a year later, if the account began with the January next after the death of Augustus Cæsar. In either case S. Luke's relation of the age of Our Lord is correct, "being about the age of thirty years;" that is, as approaching to it, or having passed it in the preceding winter. We shall now turn to what is found of sacred record connected with the subject of the prophecy.

Ezra obtained his commission in the beginning of the seventh year of Artaxerxes, which was the year of Rome 295, and before our vulgar æra 457 years. From the death of Zerubbabel the returned Jews had no regular government: between him and Nehemiah no governor had been appointed by the Persian Court. The condition of the people was precarious, subject to the arbitrary taxations of the king's lieutenants *beyond the river*. The city lay, for the greater part, in ruins; the inhabitants few in number, and defenceless for want of permission to rebuild the wall: the villages were without magistrates; the temple service languished; no stated attendance of Priests and Levites; the festivals in a manner disused. In this disordered state of Judea, Ezra arrived from Persia. He was a learned Priest and Scribe, zealous of the law of Moses, and well qualified to second the pious intentions of the king.

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in reforming abuses, and restoring the worship of the God of heaven. The necessary charges of the undertaking were supplied from the king's treasures.

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The Priests and Levites were exempted from public taxes, and Ezra was permitted to place Jewish magistrates in the towns and villages, for the punishment of delinquents from the law of Moses, and to provide for the instruction of the people. However, the former political state continued; the province remained under the president of Syria; the people generally were subject to impositions as before; there was no particular Tirshatha, or chief governor, given to them, whereby they could be considered as a state in themselves, and distinct from the Syrians. Ezra himself has confined the object of his mission to the temple, the ornaments of it, and to what related to the worship and to the law:

"Blessed be the God of heaven which hath put such a thing as this into the king's heart, to beautify the house of the Lord which is in Jerusalem."

Ezra vii.

27.

It is a mistake to suppose that Ezra had a commission to *build and to restore*; the contrary is evident from his book, and from that of Nehemiah: there were wanting those things which constitute a state.

The intention of the king is clearly expressed,

"Whatsoever is commanded by the God of heaven,

Ezra vii.

"let it be diligently done for the house of the God

23.

"of heaven; for why should there be wrath against

"the realm of the king and his sons?" At the ar-

ival of Ezra Jehoikim the son of Jeshua was high

Priest. The same Artaxerxes, in the twentieth year

of his reign, appointed Nehemiah Tirshatha of Ju-

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IX.Jof. Antiq.
I. xi. c. 8.

Jof. Antiq.

Neh. viii.

Jof. Antiq.

dea. The face of affairs was changed; the governor was accountable only to the king: in the place of arbitrary imposts, an annual present was accepted. No governor succeeded to Nehemiah; Judea became a tributary state, under the conduct of the High Priest and Sanhedrim. Such it was when Alexander acquired Asia, who made no alteration to the disadvantage of the Jews. The first care of Nehemiah was to rebuild the wall of the city. He numbered the people by their families, and allotted them dwellings in Jerusalem, and in the other towns of Benjamin and Judah. His commission was truly *to build and to restore*, and the only one which issued from the Persian Court with intention to restore a national character, and an interior jurisdiction. From the completion of what he had in charge, *from the taking effect of the commandment*, the seventy weeks become current. So far as we can see, this is the only starting by which the prophecy, compared with the circumstances attending the appearance of Messiah, can be made out distinctly. In the twenty-third year of Artaxerxes, the wall being finished, and the city replenished with inhabitants, the feast of Tabernacles was kept in the seventh month. Ezra read the law, day by day, to the people until the feast was ended: this was his last labour; he died soon after. Eliashib had succeeded his father Jeholkim in the High Priesthood when Nehemiah came to Jerusalem. In the pontificate of Eliashib, a register of the Priests and Levites was begun, and after carried down "to the reign of Darius the Persian," that is, of Darius Nothus,

Nothus, who alone can be meant here ; for it must be convincingly clear to a reader of his book, that Nehemiah, who spoke in the first person, recorded the actions of his government in the progress of reformation. Reckoning no further than the first year of this Darius, the register was not finished before the twenty-second year of Nehemiah's government, which was the first of Darius. Although he lived up to the time mentioned, it is probable Eliashib did not so long survive, who must have been well advanced in age at the death of his father Jehoiakim. It is presumed Jeoiada had taken the place of his father Eliashib when the great and necessary work of enregistering the Priests and Levites, whose descents could be ascertained, was accomplished. The relation of the matter is made in the following words : " The Levites in the days of Eliashib, Joi-

Neh. xii.
22, 23.

ada, and Johanan, and Jaddua, were recorded chief of the fathers ; also the Priests, to the reign of Darius the Persian. The sons of Levi, the chief of the fathers, were written in the book of the Chronicles, even until Johanan the son (grandson) of Eliashib." The only reasonable doubt which it seems can arise hereon, and that perfectly immaterial, is whether the record was finished under the High Priesthood of Joiada, or Johanan. Nehemiah himself has marked the period of complete reformation, when the Priests and people were brought under such willing obedience to the law of Moses, that he ventured to remove one of the sons of Joiada from the Priest's office, and expel him the city, because he had taken to wife

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Neh. xiii.
30, 31

the daughter of Sanballat the Horonite. In reference to these actions of bringing back the people from all foreign customs, of enregistering and appointing the regular stations and services of the Priests and Levites, and of providing for the daily ministrations in the temple, he closed the account of his labours: "Thus have I cleansed them from all strangers, and appointed the wards of the Priests and Levites, every one in his business; and for the wood-offering at the times appointed, and for the first fruits. Remember me, my God, for good." It is obvious, he could not have appointed the wards of the Priests and Levites in their turns of duty in the temple, *every man in his business*, without the registry spoken of being first completed *.

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* From Seraiah, who was carried captive to Babylon (2 Kings xxv. 18.) there are no more than three High Priests recorded to have intervened between him and Eliashib, viz. Josadek, Jessua, and Jehoikim, in a space nearly of an hundred and forty years, counted up to the twentieth year of Artaxerxes Longimanus, when Nehemiah came to Jerusalem, and Eliashib was High Priest; therefore, as was said, Eliashib must have been an old man at the time, in the common course of descents. From this consideration it may easily be admitted, that twenty years after, when Nehemiah was near to close the register, the descendants from Eliashib, reckoned in the primogeniture in each descent, may have stood on the roll, Joiada, Johanan, and Jaddua, the last of whom was of the age to perform the Priest's office, and therefore was properly enrolled. The learned Dean of Norwich, whom we have before mentioned, has ably confuted the parts in the histories of Ezra and Nehemiah given by Josephus, wherein they differ from the Canonical Books which bear the names of those Reformers;

The Olympiads and the foundation of Rome are noted æras in history: we have mentioned them, and shall have occasion to mention them again. The Olympiads are understood to have been instituted twenty-three years before the foundation of Rome; that is, Rome was founded in the third year of the sixth Olympiad. Upon this presumption the Olympiads are every where compared with

formers; yet he has kept, in two points, to the Jewish historian, viz. that *Darius the Persian* was Darius Codomannus, or last king of Persia, and that Jaddua was High Priest when Alexander came into the neighbourhood of Jerusalem. The authority of Josephus is no more to be depended on in these points, than in his relation concerning Sanballat the Horonite, who governed Samaria when Nehemiah obtained his commission in the 20th year of Artaxerxes, whom nevertheless he makes to accompany Alexander to the siege of Tyre, which two dates are separated by the distance of more than one hundred years. In order to reconcile things in seeming contradiction to the Book of Nehemiah, our Author has recourse to a very improbable supposition, (Prid. Con. L. v. p. 133.) and roundly asserts, that, from the first Verse of the twelfth Chapter to the twenty-seventh, the whole is the interpolation of Simon the Just, when he is thought to have regulated the Canonical Books about the time of Antiochus Eupator. Had that been really the case, it is probable he would have distinguished the High Priesthood of Jaddua, not by *to the reign of Darius the Persian*, but by *the reign of Alexander the Grecian*, a period made remarkable by prophecy, as well as by the great change in empire; neither is it at all credible, that if he had made any addition to the sacred books, he would have omitted the succession of High Priests from Jaddua up to the time of that honour in his own family. See 1 Mac. chap. xiv. 14. He was studious in the law, and exact in a just execution of it; which, with repairing and ornamenting the temple, made up the sum of his pontifical character.

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the years of Rome, and the correspondence uniformly preserved. The Olympiad was a space of four years: for example, if we would know the year of Rome answering to the last year of the 88th Olympiad, it is to be found thus: $88 - 4 = 352$; $352 - 23 = 329$, the year of Rome required.

Artaxerxes died on the fourth of the 88th Olympiad, the year of Rome 329, in the spring of that year. The Athenian ambassadors, who put to sea as soon as the season would permit, learned the news of his death on their landing in Asia. Their business with the Persian king thus frustrated, they returned with the ships that sailed to Greece in the later season, and brought the account to Athens in the beginning of winter, as Thucydides relates. Xerxes succeeded, and reigned two months. Sogdian next filled the Persian throne for about seven months; after him came Darius Nothus, who early in the first year of the 89th Olympiad was raised to the empire. The last year of the 89th Olympiad was the fourth of this Darius, and the 333d of Rome. We have already stated that Augustus Cæsar was born in the year of the city 689; his death fell upon the nineteenth of August, in the year 765. Counting the reigns of the succeeding Emperors to Vespasian, it is found that he was saluted Emperor on or about the sixth of July, in the year of Rome 821. Jerusalem was taken by the Romans, and the temple burned, in his second year, in the month of August, 822 of Rome, agreeing with the 70th of the Christian æra. Going back from 822 of Rome, there are just four hundred and ninety years to the fourth of

Newt. Chr.
Persian.

of Darius Nothus included, which was the 333d of Rome. Again, counting downwards, and beginning with the fourth of Darius, there are four hundred and twenty years to the death of Herod, including that whereon he died: his death, by our stating, was in the year of Rome 752, which was the year next preceding the Christian æra, or Anno Domini. It was the last day of the sixtieth prophetic week, reckoned from the fourth of Darius Nothus, when we presume the weeks became current, when Nehemiah had finished his registry, had settled the civil and religious concerns of the people according to the tenor of his commission, and closed his book. It appears, from several circumstances in the relation, that Herod died in the summer, soon after his return from the hot baths at Callirhoe; the summer fruits were then ripe. His son Archelaus succeeded in the government of Judea, which he held nine years, according to the interpretation of his dream, as related in the Book of the War; but the account is to be made in the way of the Jews, who began the year about the time of his accession, viz, the autumnal æquinox. In this way of account his government ended in the ninth year, the same as the ninth of Anno Domini; but following the Roman computation, with whom the year ended on the last of December, it was in his tenth year that Archelaus was deposed, the remainder of the year whereon his father died being accounted as his first. In either way his deposition, at the petition of the Jews preferred to Augustus Cæsar, was in the ninth year of our æra, and in the second

Jos. Antiq.
l. xvii.

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second day of the sixty-second prophetic week. A Roman Procurator was sent to Jerusalem, and the country was annexed to the province of Syria. Cæsar, having received the accusations, dispatched a messenger to call Archelaus to make his defence at Rome, who proceeded thither without delay, where, after a formal hearing, he was degraded and banished. A person of consular dignity was sent from Rome to regulate the affairs of the province of Syria, together with Coponius, the first Procurator of Judea. The tedious navigation of the age considered, and the voyages mentioned being partly by sea and land, it will be easily admitted, that those journeyings, with the intervening necessary businesses to be transacted with the Emperor and his council, before the president of Syria could leave Rome, were sufficient to fill up the ninth year from the death of Herod. It must therefore have been in the tenth year in Jewish account, and about the close of the ninth according to the Roman, that Coponius took the government in Judea; that is, in the winter months. This remarkable revolution in the condition of the Jews fell upon the third day of the sixty-second week, and is to be counted from a foreign tribunal erected in Jerusalem. At the Passover, in the four hundred and thirtieth year from the fourth of Darius Nothus, and in the tenth of the Anno Domini, Our Lord appeared the first time ¹ *a disciple of the law*, or a worshipper in the temple, being about the age of twelve years. It was the *custom* for parents to bring their male children to the festival which next followed on their having

בני חורח
sons of the
law.—Tal-
mud.
Lu. ii. 41.
Univ. Hist.
vol. vi. 8vo.
p. 169.

having attained to that age ; therefore Our Lord was born between the feast of Tabernacles and the Passover. S. Luke is precise in his relations concerning the birth and age of Our Lord, as if much was to be gathered from the circumstances. The course of Abia was eighth of the twenty-four orders in the division of the Priesthood. The service of the course of Abia, for fourteen days, fell always within the month of December, or, at the least, some part of it, allowing for the variations of the Jewish year. It is to be understood that the stated services of the several classes of the Priesthood were regulated by the new moons, two classes for each month ; the disposition had respect to the temple : the courses were counted from the first month of the civil year, and seventh of the religious year, that whereon Solomon dedicated the temple. These regulations could not sooner have been put in practice. There is no reason or right to presume there was an alteration made in the manner of the attendance of the Priests at the construction of the second temple ; there can be no hesitation upon the matter of the fact that Solomon had, previously to the dedication, settled the order of the services, and that they were appointed to begin with the civil year : all circumstances seem to concur to ascertain those points. The ministry of the first course, that of Jehoiarib, was set down for the new moon of the seventh month in religious account, and the first in civil ; the third course, or order, officiated in the new moon of the eighth month ; the fifth with the ninth ; the seventh began, and the

Luke i. 5.
1 Chr. xxiv.
10.

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the eighth concluded the tenth month, and so on. The year of the Jews was luni-solar; the observation of the law, in the particular of their feasts, required it to be such. Whatever method was followed in the beginning, a lunar cycle was * known and

* We do not, by this note, intend to enter into a discourse of the several cycles which have been in use with the Greeks, Jews, and Christians; the reader, if he be curious in the subject, may obtain satisfaction by consulting the learned Dean Prideaux's *Connection*, Lib. iv. Part 2: our design is to vindicate what is said above, and, more particularly, what will be seen to follow, in respect to the year of the passion of Our Lord, from the objections which have arisen from a more strict attention to the course of the moon, by which it has been found that the fourteenth of the Paschal moon, in the year 32, fell upon Sunday the thirteenth of April, and not upon Friday the eleventh. Upon these premises, and upon the supposition that the Jews were in possession of a correct cycle, it has been argued that the year 32 was not the year of Passion. The objection is made by Sir I. Newton, in his *Observations on the eleventh Chapter of the Prophet Daniel*, a work which seems to have wanted a revision by that great author. He has said, "I know Epiphanius tells us, if some interpret his words rightly, that the Jews used a vicious cycle, and thereby anticipated the new moons by two days." The hypothesis of a vicious cycle he would overthrow by two instances produced as from Josephus, viz. "for in that year in which Jerusalem was taken," he saith, "the Passover was on the fourteenth day of the month Xanticus, which, according to Josephus, is our April; and that five years before it fell upon the eighth of the same month: which two instances I find to agree with the course of the moon." Josephus, in the 5th Book of the War and 3d Chapter, has the words which follow: "The feast of unleavened bread being come, it being the fourteenth day of the month Xanticus, when it was believed the Jews were first freed from the Egyptians." The lunar month of the Macedonians, "named

and used for the regulation of the year in the second settlement. The year next preceding our Anno Domini, is known to be the first of a lunar cycle

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named Xanticus, was the same as the Nisan of the Jews. The historian spoke of the feast as the occasion of the gathering of the people into the city, and in that way accounted for the numbers found in it when invested by the Roman armies. The fourteenth of Xanticus fell in that year on the thirteenth of the solar Roman month April, the same day on which it had fallen thirty-eight years before; but Josephus did not make the observation, or speak of the Roman month. The other instance, viz. "and five years before it fell on the eighth of the same month," is true in itself, but not a truth extracted from Josephus, who having occasion to mention the arrival of Cestius Gallus, President of Syria, at Jerusalem, which was in the 65th year of our æra, states the time to have been at the feast of unleavened bread, without referring to the Jewish, Macedonian, or Roman month. Epiphanius, who has asserted that the Jews made use of a vicious cycle, was competent to judge in the case. He was born and educated in Palestine, where the Jewish schools subsisted in his time: he acquired early a great reputation by his ability and piety, was a writer in estimation, and was appointed chief prelate of Cyprus, in the year 366, at the age of thirty-four years. The Christian Church, from the beginning, had taken the rule for finding Easter from the Jewish cycle. This cycle consisted of eighty-four years, with intercalations; and probably with such corrections from time to time as appeared to be necessary. How these were managed is not now known, the cycle having been long disused by the Jews themselves. The Council of Nice rejected this cycle in the year 325, and referred the determination of Easter to the Bishops of Alexandria, a city where the science of astronomy was best cultivated. Epiphanius, as Bishop, received yearly the Alexandrian determination. He had no more to do, than to compare it with the Jewish cycle, which had been in long use in the Church, and but then lately laid aside, and see wherein the

2d Book of
the War,
ch. xiv.

CHAP. cycle of nineteen years; that is, the year of Rome
IX. 752. The year 751 was the nineteenth or last of the
cycle immediately before. The year 750, that on
which we have stated the birth of Our Lord, near to

the latter was faulty, whether it anticipated or postponed the true time of the Passover, and by how much. He declared an anticipation of two days. Where the means of information were so easy, and at hand, there is little reason to suppose a man, such as Epiphanius, to have been mistaken. About the year 360 Rabbi Hillel undertook to reform the cycle of the Jews, an unnecessary work, if it had not been at that time convicted of error.

The Gospels set forth that four Passovers intervened from the baptism of Our Lord to the crucifixion. This number of Passovers was stated by Eusebius for the satisfaction of Christians of his age, who seemed uncertain of the years of Our Lord's ministry. The writers of the English Universal History have established the stating of Eusebius, by tracing the actions in the years of that ministry with the strictest care. The first of those Passovers fell unquestionably on the year of our era 29: beginning with that, the fourth Passover was in the year 32, and the crucifixion on the Friday of the week. Under this view of the matter, the anticipation spoken of must necessarily be admitted. Again, the week of years appropriated by the Angel Gabriel to the ministry of Messiah, began with the attestation of John, "Behold the Lamb of God:" the attestation was given about the autumnal æquinox, in the fifteenth year of Tiberius. Gabriel said, "and in the midst of the week he shall cause the oblation and sacrifice to cease." The midst, or middle point of a week of years, is found by counting three years and an half from the beginning of the week. Our Lord, by himself offered, caused the virtue of the typical sacrifice and oblation to cease in the midst of the week; that is, at the end of three years and an half from the attestation of John, which time was completed about the vernal æquinox, in the year 32, when he suffered at the Passover in that year.

the

the beginning of the year, was the eighteenth of the cycle. In 749, the seventeenth of the cycle, John Baptist was born. In the tenth month of the religious year of the Jews, and last month of the Roman year, viz. December 748, and in the sixteenth of the cycle, Zacharias, of the course of Abia, ministered and saw the Angel, as mentioned by Luke. The sixteenth of the cycle came short of the solar year by thirty-four days, upon which account there was a month intercalated, or a lunation added, at the end of the religious year; the month Adar was twice reckoned, the latter Adar falling partly in February, and partly in March: by this means the Paschal moon was kept to the spring season. The course of Abia began their ministry in that year, viz. of Rome 748, and sixteenth of the cycle, on the 13th of December, and ended with the 27th of the same. The next day was new moon, which brought up the ninth order of Priests to the temple. Now, because of the intercalation, it may be concluded that the services of the twenty-third and twenty-fourth orders were doubled as to time, as often as there was occasion to make it, and that thirteen lunations intervened before Abia came again in course of service, by which time John Baptist was born, and of the age of four months, and Mary had completed the seventh month from the conception. The fourteenth lunation ended on the fifteenth of January; the fifteenth lunation on the thirteenth of February of the Roman year 750. Thus it may seem that Our Lord was born about

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about the beginning of February, and not at the winter solstice, as has been supposed. Our business has been, in these observations, to render the truths contained in the first and second Chapters of S. Luke's Gospel intelligibly consistent with each other, respecting the time between the vision of Zacharias and the nativity of Our Lord.

Our Lord had but lately attained to the age of twelve years, when he first went up to the temple at the Passover of the third day of the sixty-second prophetic week. The week, thus far advanced, is to be considered as ended, or, in the way of prophecy, to be applied in the whole to the chief action that marked a part of it. Of this kind of computation there has been seen an incontestible instance in the week of Passion: a foreign tribunal was erected in Jerusalem; the scepter was departed from Judah; Shiloh was come, and shewed in the temple, if the blinded rulers of the Jewish Church could have distinguished him. His manner of reasoning with the doctors of the law astonished all who heard him. What his reasonings were is not

Luke ii. 49.

related; but the answer, "Wist ye not that I must be about my Father's business?" compared with the circumstances of the time, explains the business, which required his presence in the temple at that peculiar season, to be no other than to fulfil the ancient prophecy concerning the concurrent coming of Shiloh with the loss of the sceptre in Judah:

Gen. xlix.
10.

"The sceptre shall not be removed from Judah,
"nor a law-giver from between his feet, until

"Shiloh

"Shiloh shall come;" that is, the staff of judicial authority, and a legal decider of controversies, shall not be removed from Judah until Shiloh shall come; so the words *sceptre* and *law-giver* may be more properly understood in this place, than of a regal or supreme power. It is remarkable that Luke should record this transaction minutely, and omit all others from thenceforward until he went to the baptism of John, although no doubt is to be made of his obedience to the law in appearing at the feasts, year by year.

Park. Lex.

Lev. xxiii.
Deut. xvi.
16.

The Angel Gabriel informed Daniel of the seventy weeks determined upon his city and people, and then proceeded (Ver. 25.) to lay before him a division of the weeks into three parts, two whereof were distinguished by events. He made the notable exordium (in respect to the ignorance of the vision expressed by Daniel, Chap. viii. 27.) to the more particular relation he was here about to give, "Know therefore, and understand" from the execution of the command to *restore* and *build* Jerusalem unto Messiah the Prince, the time is to be counted, viz. seven weeks, and threescore and two weeks wherein the street should be *built* again and the wall, and the one week of Passion. In this division of the weeks, the threescore and two in which the city and wall should be *built*, and the people remain in the state of restoration, have singly respect to the command to *build* and to *restore*, to which command the seven weeks and the one week are not referred by the expression of the text, or by the repetition of any word which might be thought to

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mark

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mark a reference. The *building and restoration*, in the prophetic sense, had an evident conclusion when the interior power of the state, and the free course of the law, were restrained under a Roman Governor resident in Jerusalem: this being so, the only remaining difficulty lies in the placing of the seven weeks. If they are set before the threescore and two, counted up from Coponius first Procurator of Judea, they will run five years into the reign of Xerxes son of Darius Hystaspes, that is, twelve years before the commission to Ezra granted by Artaxerxes in the seventh of his reign; therefore this placing will not answer. No other way remains for the stating, than to set them after the threescore and two weeks to fill up the unappropriated spaces in the seventy weeks; yet so as that no week of the seven be broken into parts, but applied as a whole.

Augustus Cæsar died in the thirteenth year of our æra, on the nineteenth of August; he was succeeded in the empire by Tiberius: these events fell upon the year of Rome 765. The civil year of the Jews began on the twenty-fourth day of August. The first year of Tiberius ended with them the twelfth of August of the year of Rome 766, the fourteenth of our æra, and the four hundred and thirty-fourth from the fourth of Darius Nothus, the last numerical day of the sixty-second week. Two of the unappropriated weeks are to be counted here, and make up the fifteenth of Tiberius, which, according to the Jewish year, ended on the sixth of September of our year, or Anno Domini twenty-eight.

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eight. In that year Our Lord went to the baptism of John, and was acknowledged by him. The relations made of this transaction shew it was then near to the close of the fifteenth year of Tiberius, when "the word of God came to John in the wilderness;" for, there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, "confessing their sins." The confession of sin, and purification by water, were in the sense of the people, whose views reached no farther, a fit preparation for the legal Atonement, which fell in that year on the 16th of September: from whence may be understood upon what account Jerusalem and all the towns of Judea were emptied of inhabitants, who crowded to the baptism of John, whom all considered as a Prophet raised up amongst them after a long suspension of the prophetic office, in the circumstance of publicly calling men to repentance; but his intention had another object, that of pointing to them the Messiah. There is another mark which seems to fix the time when John began to preach in the wilderness; it is this: The great day in the law, the Atonement, and the ensuing feast of Tabernacles which was kept on the twenty-first of September, are both passed over without notice, and the acceptable year of Our Lord's first ministry is opened by the relation of a miracle at the marriage-feast in Cana. It is most probable that the day of Atonement and the feast fell within the forty days of Our Lord's detention in the wilderness, whither he was driven by the spirit, *immediately* after his baptism. Mark i. 12.

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Lukciv. 14.

John ii. 13.

tism. It was upon his return from the wilderness, the feast being then passed, that he taught in Galilee, and continued there until the middle of the civil year, when he went up to Jerusalem to the Passover. This Passover was in the sixteenth year of Tiberius, of Rome 781, of our æra the twenty-ninth, and in the first day of the prophetic week appropriated to the *cutting off* Messiah. As Messiah declared by John, he celebrated four Passovers. At the last, in the middle of the week, he suffered; in the year of our æra thirty-two, and in the middle of the civil year of the Jews. The week of Passion ended in September of our year thirty-five, and of Rome 787. The five residuary unappropriated weeks are to be counted from thence; they fill up thirty-five years, and make the close of the seventy weeks. Jerusalem was taken by Titus, and the temple burned, in the month of August, and, as before shewed, in the year of Rome 822, of the Anno Domini seventy, and in the four hundred and ninthieth year, beginning with the fourth of Darius Nottus.

The elucidation of this prophecy has proceeded to a greater length than was intended, or expected it could go; we could not bring it within narrower bounds. The just application of the numeral prophecies depends upon this, which has determined the beginning of the *two thousand three hundred days* to be distant from the capture of Jerusalem by seventy weeks: yet still, if these papers should by any chance fall into the hands of an inquiring reader, there remains a point in chronology which

which requires to be stated; that is, the æra of Seleucidæ, or Greek kingdom in Asia.

The learned are not well agreed concerning the æra of the Seleucidæ, which is the more surprising because it was long in common use in Asia, and upon that account it is sometimes stiled the æra of Contracts; therefore it must have had a received fixed beginning, otherwise contracts or actions could not be dated by it. The transactions recorded in the first Book of the Maccabees are set down according to it. The writers of the English Universal History have affixed the epocha of the Greek kingdom in Asia, to the tenth year from the death of Alexander, three hundred and twelve years before Christ, to the year in which Seleucus recovered Babylon, after he had been driven from thence by Antigonus. Upon the credit of Aristobulus and Arrian, they have properly referred the death of Alexander to the first year of the 114th Olympiad, three hundred and twenty-two years before Christ, and the 430th year of Rome, which agrees to the first of the Olympiad mentioned, for $113 \times 4 = 452$, $452 + 1 - 23 = 430$, the year of Rome, to which three hundred and twenty-two being added, make the year of Rome 752; the last before our Anno Domini, and the third of the 194th Olympiad. Our Authors, upon the best authority, have stated the year in which Alexander died; but we believe they have been mistaken in their placing of the æra of the Seleucidæ, because their history, taken up at that point, neither agrees to the years of the Syro-Macedonian kings, nor with the Book of the Mac-

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cabees, which we apprehend to be authentic as far as it goes. It is true, the precise point of time was not of much importance in an historical relation of things remote, wherein they found no strict agreement amongst the ancients; but in our pursuit it is of great consequence.

Upon the death of Alexander, in the year of Rome 430, Perdiccas took upon him the government of the Macedonian Empire, as guardian of the state. In the first distribution of provinces, Ptolemy had Egypt assigned to him, Lyfimachus had Thrace, &c. Seleucus remained general of the cavalry, which was his former station. Perdiccas being slain in Egypt, Antipater succeeded to the office of sole Protector, by the consent and election of the chiefs of the army assembled in council. A new distribution was made of provinces. Seleucus obtained Babylon in the third year from the death of Alexander, and in the three hundred and twentieth year before the Christian æra, the same as the 432d of Rome. Considering the many transactions of this year, the next following being as soon as Seleucus can be supposed to have been settled in his government, and is understood to be the æra of the Seleucidæ; reckoning from the first of this year, we shall come up with the years of the Syro-Macedonian kings, as history has recorded them, until Pompey reduced Syria to the condition of a Roman province in the consulate of Cicero, the year of the birth of Augustus Cæsar, and sixty-three years before Christ. Thus, the Syrian kingdom subsist-
ed

ed two hundred and fifty-seven years, viz. from the year of Rome 432, to the year 689 included. CHAP. IX.

Josephus relates, that the Asamonean family reigned in Judea one hundred and twenty-six years to the death of Antigonus; Herod thirty-four years from that event; Archelaus nine years from the death of Herod: in the whole, one hundred and sixty-nine years. He recounts moreover that Archelaus was deprived in the thirty-seventh year after the decisive victory at Actium. That victory was obtained on the second of September, thirty years and three months before the Christian account; that is, in the year of Rome 721. His numbers are right, but he has mistaken the point wherein they are made to end, viz. thirty-seven years after the victory at Actium. According to his stating, the ninth year of Archelaus reached into the seventh of the Anno Domini; wherefore, two years of Archelaus being added to the thirty-four years of Herod, and both to the hundred and twenty-six years of the Asamoneans, they make together the epocha of the dignity in that family to be the year one hundred and sixty-two before Christ. According to him, and to the writer of the Book of the Maccabees, it was in the year one hundred and sixty of the kingdom of the Greeks that Jonathan first put on the habit of High Priest. These numbers put together make the æra of the Grecian kingdom to have been three hundred and twenty-two years before Christ, and to begin from the year Alexander died, which was the 430th of Rome. It is easy from hence to see, that Jose-

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phus counted the gross sum downwards from the death of Alexander, and found it to end thirty-seven years after the victory at Actium, and therefore fixed the deposition of Archelaus to that time. To all appearance Josephus considered the prefatory part of the first Book of the Maccabees to be of equal authority with the Chronicle contained in it, which begins at the tenth Verse. We presume, that which is set forth in the preface, concerning a *division* of the kingdom made by Alexander in his last sickness, to have been the received opinion with many in Asia at the time the author wrote; nor is it at all unlikely to be true, that Alexander, "while he was yet alive," and suffering under the fever which brought him to the grave, should have called his chief officers about him, have named governors for the provinces, and appointed a regent to preserve the kingdom for the child with which Roxana was then pregnant, and in all events to settle the succession. If that was the case (and the conduct of Perdiccas, who received the royal signet, and of the other chief officers, shews very like it) his last commands were but ill obeyed; for "his servants bare rule every one in his place, and after his death they all put on crowns." The error of Josephus arose from his taking the words, *after his death*, to be the same in signification as *immediately* after his death they all put on crowns, without allowing for any intervening time between the circumstance of his death, and of their royalty. He has not named the year in which Herod died, nor ascertained it by any concurrent action in the world

1 Mac. i. 9.

at large; neither does he say more of the death of Antigonus, the last of the Asamonean kings, than that he was slain by the order of Antony, at the request of Herod, in the 185th Olympiad. From his vague expression concerning two events, then comparatively recent, it may be inferred he feared to be more precise, lest he should be found to contradict dates known, more especially by his own nation.

We shall now have recourse to the book which appears to contain the Chronicle of the temple, from the accession of Antiochus Epiphanes to the crown of Syria, up to the reign of Antiochus Sides, and to the High Priesthood of Simon the Just. Therein is set forth, that Antiochus Epiphanes received the kingdom *in the hundred and thirty-seventh year of the kingdom of the Greeks*. This relation agrees with the successions of the Syrian kings, counted down from Seleucus, and ending in the eleventh and last year of Seleucus Philopater. *In the hundred and one-and-fiftieth year* Demetrius Soter came from Rome into Asia, and obtained the kingdom. Again, *in the hundred and sixtieth year*, Alexander Bala arrived at Ptolemais, which was the eleventh year of Demetrius Soter, who in the year following was defeated and slain, and Alexander took the kingdom. The date accords precisely with the years of the Syrian kings up to the time. After Alexander Bala, Demetrius Nicator reigned: he was a voluptuary and a tyrant, and quickly lost the affections of his people. Tryphon taking advantage of the occasion, brought the young Antiochus,

1 Mac. l.
10.

Univ. Hist.
Seleucidæ.

1 Mac. vii.
1.

Ib. x. 1.

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chus, son of Bala, from Arabia into Syria: he was acknowledged, under the guardianship of Tryphon, by the troops and greater cities. Demetrius removed into the Eastern Provinces, and hoping to gather a force sufficient to restore his affairs, penetrated into Media, where he was made prisoner by Arfaces. This misfortune befel Demetrius *in the hundred threescore and twelfth year*. Tryphon finding Demetrius thus removed out of the way, made haste to dispatch the young Antiochus, and to usurp the kingdom. The first year of Tryphon's reign, was the hundred and seventy-third of the Greeks. *In the hundred threescore and fourteenth year*, Antiochus Sidetes, son of Demetrius Soter, and brother to Demetrius Nicator, came from Rhodes into Asia, and was welcomed by the Syrians. Tryphon, deserted by the greater part of the troops, shut himself up in the strong town of Dora, where he was followed by Antiochus as soon as his affairs would permit, and the town was taken after a desperate defence, but not until the close of next year, which was the year of the kingdom of the Greeks one hundred and seventy-five; for Josephus asserts Tryphon to have reigned three years. We have noticed only, in those disturbed times, the actions whereof the chronology is marked. From the succession of Antiochus Sidetes to the eighteenth of Tigranes, also the last year of his competitor Antiochus Asiaticus, when Pompey reduced Syria to the condition of a Roman province, there were eighty-one years and seven months; viz.

Tryphon

Tryphon defeated in the year	}	175
of the Greek kingdom -		
Antiochus Sidetes reigned -		9
Antiochus Grypus - - - -		19
Antiochus Cyricenus - - -		21
Seleucus - - - - -		0, 7 months.
Antiochus Eusebes - - - -		1
Demetrius Euchærus - - -		3
Philip - - - - -		7
Antiochus Dionysius - - -		3
Tigranes - - - - -		18
<hr/>		
Total years of the Greek	}	256, 7 months.
kingdom - - - - -		

This term so justly agrees with our former stating, that the æra of the Seleucidæ immediately followed the year of Rome 432, we believe it to be the true term; for $432 + 256, 7 \text{ months} = 688, 7 \text{ months}$, goes into the year of Rome when Syria was reduced, viz. 689. The æra thus, as we presume, established on the authority of the Book of Maccabees, the numbers given by Josephus compared with the years of Rome will stand in this manner:

$432 + 160 = 592$, the year of Rome when Jonathan first put on the habit of High Priest; ^{1 Mac. 2. 17.}

$592 + 126$, the years of the Asamoneans, = 718, the year wherein Antigonus was slain, and first of the 186th Olympiad; $718 + 34$, the years of Herod from the death of Antigonus, = 752 of Rome, the year of Herod's death, and next before our Anno Domini; $752 + 9 = 761$, the year of Rome in which

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which Archelaus was deposed, and the ninth of the Anno Domini.

In the third year of Cyrus, five years after the foregoing Vision, and about twenty-five from the first that affixed numbers to predictions, Daniel had a comprehensive and circumstantial revelation made to him of the several variations in empire appointed, by the divine providence, to succeed in the world, from that time to the final change which was the scope of the Prophets. By the second of the three several interesting informations then already received, he was instructed concerning the ages which were to run before the Sanctuary should be fully cleansed, the two thousand three hundred days. The third explained the settlement of Judah and Benjamin in their land for the space of seventy weeks. The fourth instruction now to be entered upon, beginning with the tenth, and going on to the end of the twelfth Chapter, has in it measures of time which relate to the conclusion of these wonderful disclosures: "O my Lord, what shall be the end of these things?" Without the aid of the Revelation to John, it seems not possible to arrive at full satisfaction in the application of the numbers with which Gabriel closed this Vision; but with that assistance the way is made easy: for this reason, there will be found much advantage in recalling to mind certain parts of the Revelation to John, previous to the opening of this fourth Vision.

Ch. xii. 8.

Rev. xii.
12.

We may remember, that after the defeat of the Dragon, it is said, "Woe to the inhabitants of
" earth

“ earth and sea ; for the devil is come down amongst
 “ you, having great wrath.” This woe came
 down upon the western side of the world in the
 falling of the star Wormwood, and operated in the
 consequent bitterness and darkness which prevailed
 under the third and fourth trumpets. Again, in the
 next Verse, “ Now when the Dragon saw he was
 “ cast into the earth, he persecuted the Woman that
 “ brought forth the man-child ; and the Woman
 “ fled to the wilderness, where she is nourished for
 “ a time, times, and half a time, and the earth
 “ helped the Woman.” The flight of the Woman
 was after the western darkness, or the effects of the
 woe upon the sea, and was, as we have stated, the P. 16a.
 next prophetic event which followed the seclusion
 of the Witnesses. The time of witness we apprehend
 to have begun with Gregory the Great, in the year
 590, and was foretold to continue so long as the
Gentiles shall tread the outward Courts ; that is,
 one thousand two hundred and threescore days.
 The abode of the Woman in the wilderness is fixed
 to an equal number of years, but beginning at a
 later date. Without this distinction previously
 made, we do not see how the three measures of
 time, with which the Visions of Daniel are con-
 cluded, can be rendered intelligible. Conceiving
 the time of witness to have begun in the year above
 mentioned, we shall endeavour to ascertain the first
 year of the Woman’s exile by the following historical
 facts : that done, we shall, at the end of the
 Book, be enabled to state together the several prophetic
 times of Daniel and John.

The

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IX.

The Emperor Phocas, the friend of Roman Bishops, and the object of their encomiums, was a savage tyrant at home, and a timid defender of the Empire abroad. Heraclius was saluted Emperor in the year 611: he seized the person of the usurper, who had held the throne eight years from the murder of his master Mauritius, and brought him to a merited death. Heraclius, at his accession, found the eastern provinces invaded by the Persians, the armies of the Empire wasted, the treasury empty, and himself in no fit condition to take the field against the enemy. In his second year Chosroes invested Damascus, and obtained it: from thence he proceeded to the reduction of the Roman provinces to the Mediterranean Sea. Jerusalem was assaulted and forced, in the year 615. The Jews, who were still numerous in Judea, out of hatred to the Christian government, joined themselves with the Persians. From the days of Adrian they had been restrained from residing in the city of Jerusalem; their schools were removed to Jabne and Tiberias: it is not likely they were more gently treated after the Empire became Christian. They now found the occasion to satisfy their vengeance, and made ample use of it. The relation goes, that they bought the Christian captives, to the amount of ninety thousand, whom they put to the sword without mercy. In the next year, and in the following, the Persians over-ran Egypt. In the year 618, they advanced into Africa as far as Carthage, but failed in their attempt on that city. How Heraclius, who wanted neither courage or capacity, was

was employed in all this time, history has left us without information; except that he made some ineffectual overtures towards a peace. The Persians removed from before Carthage, and returned through Egypt and Syria, laden with plunder, and followed by a multitude of captives. They returned, unmolested by Heraclius or his lieutenants, for any account left to the contrary. It is presumed, the Persians, encumbered as they were, could not have repassed the Euphrates by the way of Syria, a march not less than three thousand Roman miles measured from Carthage, before the end of the year 619; nor can there be any doubt that the Christians of Palestine, on regaining their cities, expelled their more cruel enemies the Jews, by, or perhaps without waiting for, the Emperor's order. All that we are well informed of relating to their expulsion is, that Heraclius, with the consent of the Bishops, having taken the treasures amassed in the Churches, levied forces and penetrated into Persia in the year 622, where he maintained a successful war during six years. At the conclusion of the war he visited the Syrian provinces; and, as it is related, gave out an edict to prohibit the Jews from entering into the city of Jerusalem. Such an imperial edict subsisted before. It is far more likely, and what seems confirmed by the event, that the edict in question gave the sanction of law to that expulsion from the country of Judea, which the magistrates and the people had before enforced; for there is no account of any considerable body of Jews residing in, or of any enterprize of theirs in Judea

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Judea since that time : beside, it is altogether incredible that the governors of cities should for nine years have looked in silence on the atrocious murders of so many Christians ; or that the Emperor should so long neglect the punishment due in a case of such black and bloody treasons. For these reasons, we date the total expulsion of the Jews from Judea to have been in the year 620 ; the first year of the Woman's flight to the wilderness. The odium, and persecution within the Empire, caused by the above-recited inhuman actions, were the *flood* which the Dragon, taking advantage of her crime, *sent after her*, in which she might have perished had it not been for the means of her safety, set forth p. 168.

Being thus reminded of the time and actions in the Revelation to John, corresponding to the lesser numbers of Daniel, we may now proceed without interruption to the fourth and last Vision.

C H A P. X.

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X.

Esra ii. 64.

THIS fourth Vision is extended through the three remaining Chapters of the Book. The time was the third year of Cyrus. Forty-two thousand of the families of Judah and Benjamin were returned under the conduct of Zerubbabel. The great altar was repaired, but the temple lay in ruin. In this desolate condition of the Holy Places, the festivals appointed by the law might have been observed, except that of the tenth of the first month in
civil

civil account, the Atonement. To the observation of the duties on that day, the temple was necessary, because the more material part of the High Priest's office was to be performed in the most Holy Place: CHAP. X.

It was the practice of the High Priest to retire on the third of the month into one of the chambers of the temple, there, secluded from other cares, to give himself up to the reading and study of the law, in that manner to prepare his mind for the service of the tenth day, the most awful office in his ministry. Sir I. Newt. Differt. ill. Apocal.

From hence may be understood the motive to Daniel's humiliation before God for three whole weeks, in the first month in civil account; he mourned the desolation of the temple, and the failures of the great day: "In those days I Daniel was mourn-

ing three full weeks, and I ate no pleasant bread, neither came flesh or wine into my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled." Ver. 2.

After the manner of the High Priest, as related, he shut himself up in his house on the third of the month, and continued in meditation and prayer for his people one-and-twenty days; that is, until the services proper to the month, had they been observed, would have ended in the *Hosanna Rabba* of the feast of Tabernacles, which, as was said in speaking of this feast, was sometimes protracted into the twenty-third of the month. On the twenty-fourth he came abroad, and visited his brethren who dwelled by the river Tigris; here it was that the Angel stood before him, and, as if to put the time and occasion out of doubt, he appeared as in the habit of the High Priest on the great day.

CHAP.
X.

Ver. 7. "And I Daniel alone saw the vision, for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

Ver. 11. "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee I am now sent. And when he had spoken this word unto me, I stood trembling.

Ver. 12. "Then said he unto me, Fear not: thy words were heard; and I am come for thy words.

Ver. 13. "But the prince of the kingdom of Persia withstood me one-and-twenty days; but lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia.

Ver. 14. "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days."

The several Verses of this Chapter are easy to be understood up to the thirteenth, where the Angel assigned the resistance of the prince or Angel of Persia, as the cause which had detained him during the twenty-one days of Daniel's seclusion. Cyrus was on the throne; the Angel of Persia was then in the strength of his commission, and the Persian affairs prosperous. Perhaps he was not an Angel of

Ver. 21. prophecy like to Gabriel and Michael, and having no knowledge of the destined fall of Persia, might have

have withstood Gabriel, in respect to the mourning and humiliation of Daniel, until Michael, one of the higher order, appeared. It seems as if Gabriel had said, "Thy prayers are heard, and I am come in consequence of them; but the Angel of Persia withstood me throughout the one-and-twenty days of your humiliation, when at length Michael, that high Angel and patron of your nation, came to enforce my mission. Now, having been detained one-and-twenty days by the Angel of the kings of Persia, I am come to make thee understand what shall befall thy people in the latter days. Still we shall come short of the full sense of the relation, if the version of the fourteenth Verse be not amended, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." The meaning of the Angel is not fully expressed in this translation: *in the latter days*, in novissimo dierum; in the end of days. The concluding part of the Verse is more faulty in the rendering; the word *many* is inserted, and serves but to pervert the sense: *for yet the vision is of days*. Wherefore we read the Verse, and we apprehend truly, "Now I am come to make thee understand what shall befall thy people in the end of (the) days; for yet the vision is of (the) days:" as if it was said, "You have been acquainted with the fortunes of your nation in the beginning of the days, in a restoration for seventy weeks; now I will shew you what shall be their lot in the end of the days; for know, the whole of the following Visions is

Pagnin.

מחרית

Park. Lex.

Septuag.

Vulg. Lat.

Pagnin.

CHAP. " comprised in the two thousand three hundred
 X. " days."

Daniel, overpowered by the presence of the Angel, fell to the ground. Being strengthened, he said, " Let my Lord speak, for thou hast strengthened me." The Angel then inquired if he had been enough collected to understand that which he had just before declared concerning the purpose of his coming, " Knowest thou wherefore I am come to thee?" He then undertook, by a regular relation, to lay open all the great changes in the world, and apprised Daniel that the first revolution should be seen in the fall of the Persian Empire, then newly established, and in the rise of the Grecian kingdom in Asia: " And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come;" that is, in the recital I am about to make, you will find me to vindicate my superiority over the Angel of Persia, who *withstood me*, and will see me bring forward the prince of Grecia.

Ver. 20. " And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come."

Ver. 21. " But I will shew that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael your prince. Also I, in the first year of Darius the Mede, stood

“ stood to confirm and strengthen it,” viz. CHAP.
the scripture of truth. X.

By the latter part, the Angel makes himself known to be the same who revealed the seventy weeks in the first year of Darius the Mede, and at that time *confirmed* so much of the scripture of truth as related to the restoration and building of Jerusalem unto Messiah the prince, the prophetic Angel Gabriel, whose place is in the presence of God, and who was the messenger of glad tidings. The connexion is broken, and the sense rendered incomplete, by the division here made in the Chapters. We have laid the words of Gabriel together up to the proper pause: we have also varied from our English Bible in the rendering *confirm it*. Daniel's language admits the change, and right reason requires it. No reflecting person will support the other interpretation, viz. that the Arch-Angel Gabriel was commissioned to *strengthen and confirm* Darius in the throne, who was within two years defeated and slain by Cyrus. The LXX translators seem to have been sensible of the absurdity of taking that meaning from the words, and, to evade it, have inserted Cyrus in the place of Darius the Mede; “ And I, in the first year of Cyrus, stood to confirm and strengthen him.” But allowing they found the name Cyrus in their copy, things are not amended. Gabriel has spoken of the Angel of Persia, and that he *withstood* him. Gabriel was not the Angel of Persia. Beside, in respect to Cyrus, the Verse comes in abruptly, and without reference, in fact in contradiction, to what preceded: whereas, in

Luke i. 19,
26.

Ver. 13.

CHAP.

X.

* Jun. &
Trem.

our way, the sense is current, and the just relation between the Visions maintained. *To confirm it*: It is here a dative case in the Hebrew; *scripture*, a noun masculine. To confirm may be applied either to Darius, or to the scripture of truth, without offending against grammar; “ut ei essent confirmationi et robori.” *וְ*, translated *to him*, or *to it*, may be understood either way, as the occasion requires: thus, Levit. xxv. 30. “Then a house, which is in a city that has a wall *וְ* to it,” meaning a walled city; again, Exod. xxv. 12, “Thou shalt cast four rings of gold *וְ* for it,” speaking of the Ark. If translators had not followed their own sense, and had they been contented with giving the same construction to the same Hebrew verb in the places where it occurs in the two Verses under consideration, the meaning would have appeared through the garb of an ancient language: in that case, the English reading would have run, “But I will shew thee that which is noted in the scripture of truth; for there is none that *confirmeth* himself with me in these things, but Michael your prince. And I, in the first year of Darius the Mede, stood to *confirm* and strengthen it.” As it is evident that Gabriel did not stand to confirm and strengthen Darius the Mede, and also that he was not the Angel of Persia who conducted Cyrus to victory, there remains no part of the former relations wherein he shewed his superiority, in the *first year* of Darius, but by the revelation of the seventy weeks, which cannot be denied to make a part of the scripture of truth. It seems as if Gabriel

briel had said, "I shall now in this last vision
 " speak plainly, and lay before you the divine
 " counsels respecting the matters of the former
 " visions; for there is no other Angel who hath
 " such certain knowledge of events hidden in time,
 " but Michael the guardian of your nation. Know,
 " it was I who, in the first year of Darius the Mede,
 " was sent to inform you of so much of the scrip- CHAP. ix. 23.
 " ture of truth as concerned the seventy weeks of
 " restoration; and now I am come to shew thee the Ch. xi. 2.
 " *truth*, the sum of the scripture so named."

No man who has read the Visions of Daniel can have failed to remark, that they were given for his consolation, and for the verification of a providential care inseparable from his people, even in their defections and punishments, which was certified to superintend and preserve them as a nation in the varieties of their fortune, up to their repentance and return to God, when a very signal and glorious acceptance awaited them. It is also obvious that the measures of time were not given for Daniel's information, because he could not apply them: they were given, through him, for the use and direction of the faithful in later ages, who should, by the succession of years, be in a condition to compare events with prophecy. What regarded Daniel personally, and the knowledge he could attain to in the prophetic times, amounted to no more than, "But go Ch. xii. 13.
 " thou thy way till the end; for thou shalt rest, and
 " stand in thy lot at the end of the days:" For your particular share in these recitals, know, that you shall die in peace, and see none of these revolutions,

CHAP. but you shall rise again in the resurrection of the
 X. just, at the end of the days. With such intentions
 Rev. ch. xx. we conceive Gabriel proceeded to corroborate the
 P. 324. æra, before mentioned by him, of the restoration for
 the seventy weeks, and with it the point from which
 the whole of prophetic time was to be counted.
 The *decree* in the first year of Cyrus was not de-
 signed to be, nor was it, effectual to *restore*, in the
 measure written down in the scripture of truth;
 it was not the point from which the historical pro-
 phesy contained in that Volume became current : a
 juster date was entered, which Gabriel is now about
 more fully to unfold ; “ Now I will shew thee the
 truth.”

C H A P. XI.

CHAP.
 XI.

Ver. 2. “ Behold, there shall stand up yet
 “ three kings in Persia, and the fourth shall
 “ be richer than they all ; and by his power,
 “ and through his riches, he shall stir up
 “ all against the realm of Grecia. And a
 “ mighty king shall stand up, and rule with
 “ great dominion ; and his kingdom shall
 “ be broken, and divided toward the four
 “ winds.”

Gabriel began the recital from the scripture of
 truth, according to that which he had just before
 declared, “ Now I will return to fight with the
 prince of Persia.” The beginning of the scripture
 of truth, and Gabriel’s return to fight with the
 prince of Persia, are to be understood of the same
 time, and to be applied to that period in the Per-
 sian

sian Empire, when Gabriel's superiority over the Angel of Persia became visible in a diminution of the Persian power. He has stated the appearance of the *mighty king* in Asia to be four reigns later than the commencement of the scripture of truth, to which space the particle of time, *yet*, is prefixed: "Behold, there shall stand up *yet* three kings in Persia, and the fourth, &c." The *mighty king* is known to be Alexander, by the breaking of his kingdom, and the division toward the four winds, and is, in prophetic speech, the same as the "coming of the prince of Grecia," or Angel of that realm, before mentioned by Gabriel, under whose conduct the Grecians acquired the chief dominion in Asia. Commentators have supposed the four kings here spoken of by the Angel to have been Cyrus, Cambyfes, Darius Hyftaspes, and Xerxes; the first four of the twelve kings who reigned in Persia. The supposition was unfounded; for, although the Angel spoke in the third year of Cyrus, it is certain he did not speak of his reign, or of the three which followed. Xerxes, the fourth king, cannot truly be said to have been stronger or richer than Cyrus the conqueror of Asia, or than Cambyfes the conqueror of Egypt; neither did he exceed his father Darius Hyftaspes. Darius and Xerxes were equal in power and riches: masters of the same kingdom, they warred upon Greece with equal fortune; therefore the prophecy could not intend Xerxes, who was not more powerful than the kings his predecessors. The Bishop of Bristol, in his Dissertations, has rightly observed upon the force of the particle *yet*,

CHAP. *yet*, that the four kings do not begin in Cyrus, who
 XI. then filled the throne, but are to be counted *beside*,
 or after him. He reckons the four to have been
 Cambyfes, Smerdis the Magian, Darius Hyftafpes,
 and Xerxes. The ufurpation of Smerdis, which
 was but of fhort continuance, is feldom confidered
 amongst the Perfian reigns. What has been already
 advanced concerning Xerxes, upon his fuppos-
 ed riches and fuperiority over the other kings,
 puts him out of all queftion: he could not be
 fourth by the words of the prophecy. Artaxerxes,
 the fifth king, was equal in power and riches to Da-
 rius and Xerxes: he enjoyed the Perfian kingdom
 in the full extent. Hitherto the ftate was undimi-
 nifhed. Darius Nothus was raifed to the throne in
 the next year after the death of Artaxerxes: he was
 difturbed in the kingdom, and unfortunate; the
 provinces became refractory; the Lydians revolt-
 ed; the Medes for a time refufed obedience;
 Egypt chofe a native fovereign, and maintained an
 independence for the refidue of his life. Here it
 was the Perfian kingdom fuffered diminution, and
 firft betrayed internal weakness; and to this reign
 is to be referred the return of *Gabriel to fight with*
the prince of Perfia, becaufe here is the firft hifto-
 rical inftance of the failing protection of the Angel
 of Perfia. "But I will fhew thee that which is
 noted in the fcripture of truth:" he will be more
 explicit, and render intelligible the circumftance of
 his *fighting with the prince of Perfia*, by naming the
 fuccellions of kings from the beginning decline of
 the Perfian Empire to the conquifts of Alexander.

Three

Three kings, who reigned after Darius Nothus, were Artaxerxes Mnemon, Artaxerxes Ochus, and Arfames: the fourth, who was richer than they all, was Darius Codomannus. Codomannus ascended the throne with better prospects, and more appearance of an happy reign, than any king of Persia from the days of Artaxerxes Longimanus. Egypt, which had revolted in the time of Nothus, was then newly re-annexed to his dominion. He received a kingdom blessed with peace, and containing the richest and finest provinces of the earth. Such had been his condition for four years; when Alexander crossed the Hellespont. Alexander defeated three armies of Persians; the last led by Darius in person, in number almost incredible, and consisting of the whole strength of Persia: "He stirred up all against the realm of Grecia."

The prophecy of the scripture of truth is stated to begin in the Persian Empire: "Behold there shall stand up yet three kings in Persia, and the fourth, &c." Under this Empire the Jews were restored for the time expressed by the seventy weeks. It is continued through the Grecian kingdom, and will be found to explain particularly and distinctly the *troublesome times*, as caused by the Greeks, which the Jews were taught to expect when Gabriel pronounced the seventy weeks of the second settlement of the people in Judea. That explanation made, the prophecy passed from thence, without further notice of the Grecian affairs, to the Roman power in Asia, and to the destruction of the temple and city of Jerusalem. Speaking of the Romans, Ver. 31,
 "They

CHAP. " They shall pollute the Sanctuary of strength, and
 XI. " shall take away the daily sacrifice, and place the

" abomination that maketh desolate." The same Angel had spoken before of the same event in the ninth Chapter, Ver. 26, " And the people of the prince that shall come shall destroy the city and the Sanctuary." In these two prophecies, the destruction of Jerusalem is a marked point: laying them together in that point, the seventy weeks go back into the Persian Empire to the fourth year of Darius Nothus. Again, the narration of the scripture of truth reaches back from the same point beyond the four last kings of Persia, by so much time as is implied by the particle *yet*; that is, beyond the four kings into the reign of the prince preceding them in the throne. That prince was Darius Nothus. Upon the whole, we conceive there can be no hesitation in allowing the seventy weeks and the scripture of truth to have become current together.

Ch. viii.
 13.

The seventy weeks *concerned the daily sacrifice*, or make the first part in the division of the two thousand three hundred days: at the end of those days the *Sanctuary shall be cleansed*. It has been seen that the weeks, and the scripture of truth, had one beginning date; it is now to be shewed, that the *cleansing of the Sanctuary*, and the conclusion of that scripture, shall be in the same time. When Gabriel had brought the relation of the revolutions in Asia to a close, it is written, Chap. xii. 1, " And " at that time shall Michael stand up, the great " prince which standeth for the children of thy " people; and at that time thy people shall be " delivered,

"delivered, all found written in the book." The deliverance of the people, the cleansing of the Sanctuary, and the coming of the millenary kingdom, all express one and the same time. From such considerations it is apparent that the scripture of truth began with the events proper to the beginning of the two thousand three hundred days, shall end with them, and is a prophetic history of the long race of time signified by those days.

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XI.

Rev. xix.

P. 301.

Dan. viii.

14.

P. 332.

Ver. 4. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to the dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."

Upon the death of Alexander at Babylon, the great dominion, acquired by many victories, extending from Macedonia to the river Indus, was usurped by four of the principal commanders of his armies. The partition was effected in fewer years than could have been supposed, in the confusion which ensued upon the decease of this great king. Cassander obtained Macedon, toward the West; Lyfimachus possessed himself of Thrace, toward the Northern quarter; Ptolemy retained Egypt, whereof he had been governor, to the South; Seleucus, whose kingdom began in Babylon and lay to the East, was the fourth of the successors of Alexander who put on the crown. Seleucus soon acquired Syria, and Asia Minor; and from situation,

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XI.

Ch. ix. 25.

tion, respecting Jerusalem, the kings descended from him are named in the sequel, kings of the North. Thus, the kingdom of Alexander was divided, "and not to his posterity." The following parts of the relation, so far as they apply to the kings of the North and South, considered before the entrance of the Romans into Asia, are so easily to be adjusted to the history of the Macedonian kingdom's in Syria and Egypt, and have been so often compared, that we should pass them over as things already in the possession of every reader of the prophecies, if it were not that by so doing, the cause of the Angel's precision in these parts of his narration might be overlooked. Gabriel had before informed Daniel of the *troublous times* his nation should be engaged in, in the course of the *sixty and two weeks*: he here instructs him by what means those troubles should be brought upon them; namely, the contentions between the kings of the North and South, with whom the sovereignty of Cœlesyria and Palestine was a lasting cause of quarrel. Precisely so much of the transactions of those kings, as concerned the oppression of the Jews, is related, and no more; which determines the intention to have been no other in these parts than an explanation of the former prophecy in the particular of the *troublous times*. The Jews from the age of Nehemiah enjoyed all the advantages which a tributary state is understood to possess over a province, which were many, more especially to this people, their peculiar laws considered. Alexander made no change to their detriment; Seleucus

and the first Ptolemy left Judea in peace : therefore their reigns are not marked in the prophecy by any actions ; they did not bring forward the *troublesome times*.

Ver. 5. " And the king of the South shall
" be strong, and one of his princes : and he
" shall be strong above him, and have do-
" minion ; his dominion shall be a great do-
" minion."

At the division made of Alexander's conquests, the kingdom of the South comprehended Egypt, Lybia, Cyrene, Palestine, Cyprus, certain Grecian islands, and the nearer parts of Arabia : of such extent were the possessions of the first Ptolemy. But *one* of his fellow princes, Seleucus, acquired territories of far greater extent and value : he ruled from India to the Mediterranean Sea, with the exception of Cœlesyria and Palestine ; a *great dominion*, which he left to his posterity.

Ver. 6. " And in the end of years they shall
" join themselves together ; for the king's
" daughter of the South shall come to
" make an agreement ; but she shall not re-
" tain the power of the arm ; neither shall
" he stand, nor his arm ; but she shall be
" given up, and they that brought her, and
" her offspring ; and he that strengthened
" her in these times."

Gabriel signified to Daniel, by *the end of years*, that he had omitted those years and transactions which

¹ Park. Lex.

CHAP.
XI.

which followed immediately the settlement of the successors of Alexander in their kingdoms, and which should not materially affect the peace and policy of his nation. He has taken up the narration where the *troublous times* began. Antiochus Theos, the third in descent from Seleucus, concluded the war he waged with Ptolemy Philadelphus by a marriage with Berenice, daughter to the latter king. Antiochus had divorced his former wife Laodice, and covenanted to remove her son Callinicus from the succession, to make way for his new queen and her issue. This *agreement*, or treaty, was unhappy in the conclusion. Ptolemy survived the treaty two years or thereabout: no sooner was he dead than Antiochus recalled Laodice, who improving the occasion to the satisfaction of her vengeance and ambition, caused Antiochus to be taken off by poison; Berenice, her partizans, and infant son, to be slain; and Callinicus seated in the throne. These events meet, and exactly fit the relation made in the sixth Verse: they nearly fell upon the hundred and seventy-fourth year of the seventy weeks. The preceding war began the *troublous times*. Judea must unavoidably have suffered, lying as it did between the contending kings.

Ver. 7. " But out of a branch of her root
" shall one stand up in his estate, which
" shall come with an army, and shall enter
" into the fortress of the king of the North,
" and shall deal against them, and prevail.

Ver. 8. " And shall carry captives into
" Egypt their gods and their princes, with
" their

“ their precious vessels of silver and of gold ; and he shall continue more years than the king of the North. ”

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XI.

Ver. 9. “ So the king of the South shall come into his kingdom, and shall return into his own land.”

Ptolemy, named Euergetes, brother to Berenice, led an army into Syria to revenge his family injuries on Laodice and Callinicus. He ravaged Syria and Cilicia, crossed the Euphrates, amassed a vast treasure with a multitude of captives, and, what was more gratifying to the Egyptians than victories, he brought back the idols which Cambyfes, many ages before, had carried with him from Egypt. In consideration of this attention and respect manifested to these objects of the ancient national worship, the Egyptians conferred on him the title Euergetes, or Benefactor. So, in this manner, Gabriel foretold the successful invasion of Syria by the king of the South, and victorious return into his own kingdom.

Ver. 10. “ And his sons shall be stirred up, &c.” the sons of Callinicus; these were Seleucus Ceraunus and Antiochus the Great. Ceraunus reigned but a few years. “ And one (Antiochus the Great) shall certainly come, and overflow, and pass through.” Antiochus reduced all the cities to his obedience, from Damascus to the desert which parts Palestine from Egypt. In the first year of the war, the forces of Ptolemy were defeated near to the mountains Libanus. In the following summer the kings met, each at the head of a strong army, at Raphia, near to Gaza, in Palestine. Fortune was on

CHAP.
XI.

the side of the Egyptians; Antiochus was compelled to leave for a time the countries in dispute, and retire to his own frontiers: "Then shall he return, and be stirred up even to his fortrefs." It is easy to conceive how, and in what degree, the Jews were harassed by this war carried on in the heart of Judea. The event of the day at Raphia produced a temporary peace. Ver. 12, "And when he (Ptolemy) hath taken away the multitude, his heart shall be lifted up, but he shall not be strengthened by it." Victory and peace procured him no solid advantages.

Ver. 13. "And the king of the North shall
"return, and shall set forth a multitude
"greater than the former."

Ptolemy Philopater being dead, and his son Ptolemy Epiphanes yet a child, Antiochus thought the occasion favourable for the reduction of all Egypt. He set on foot a great and well-provided army. In this period of his life, his bold exploits in war against the Parthians, Bactrians, and other enemies, had rendered his name terrible in Asia, and respectable in Europe. The cities of Celestria, weary of their Egyptian masters, admitted him gladly. "The robbers of thy people." The descendants of those nations, which Asnapper had placed in Samaria on the removal of the ten tribes, entered into his views, and joined themselves to him. Antiochus had at all times shewed a particular kindness to the Jews, wherever settled in his dominions: they of Jerusalem opened their gates, and aided him in the expulsion of the Egyptian garrison,

garrison, which held a strong castle, and required the presence of the army to reduce. Gaza and Sidon resisted: they were taken by storm. Thus it was, Ver. 16, "And he shall stand in the glorious land, *which by his hand shall be consumed.*" The just translation is, "*and all of it in his hand,*" or reduced under his power. The guardians of Ptolemy were under great difficulties by the loss of the battle at Pancas: they sought the protection of the Roman senate, and obtained it. Antiochus did not think himself prepared for a rupture with the senate: he saved appearances, by giving his daughter in marriage to the young Ptolemy, and made an hasty peace. He hoped she would have proved faithful to his instructions, and a traitress to her husband: she disappointed his expectations by adhering to the interests of her kingdom, and to the friendship of the Roman senate, with whom she joined against her father in the subsequent war. This transaction is declared, Ver. 17, "He shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

Ver. 18. "After this he shall turn his face
"unto the isles, and shall take many."

Leaving the frontiers toward the South in security by the peace made with Egypt, Antiochus carried his arms into Asia Minor; from thence he passed into Greece, and brought on himself a destructive war with the Romans, which ended in a defeat, fatal to his glory, at Magnesia. He was reduced to most humiliating conditions of peace, in

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the cession of all Asia Minor, and in the payment of a thousand talents annually for the space of twelve years : thus, " but a prince (the Roman Consul) for his own behalf shall cause the reproach offered by him (Antiochus) to cease ; without his own reproach, he shall cause it to turn upon him." This unhappy prince, whose former years had been glorious, did not long survive the lost lustre of his reign. Ver. 19. " Then shall he turn his face towards the fort of his own land, but shall stumble, and fall, and not be found."

Ver. 20. " Then shall stand up in his estate
" a raiser of taxes in the glory of the king-
" dom : but within a few days he shall be
" destroyed ; neither in anger, nor in bat-
" tle."

Seleucus Philopater succeeded, whose govern-ment is only marked by the excessive impositions he laid upon the subject, to make good his father's engagements to the Romans ; " a raiser of taxes." He lived without reputation. His part in the *troub-
lous times* was exemplified in an irreligious attempt to seize, and convert to his uses, the money deposited in the temple for the supply of the daily sacrifice. His short reign was concluded by poison. He died " neither in anger nor in battle," nei-ther by insurrection at home, or foreign war.

Ver. 21. " And in his estate shall stand up a
" vile person, to whom they shall not give
" the honour of the kingdom ; but he shall

“ come in peaceably, and obtain the kingdom by flatteries.”

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Antiochus Epiphanes took the kingdom with the consent of the Syrians, in prejudice to his nephew, son of the late king. He had not the first right by descent, therefore he had not “ the honour of the kingdom;” he obtained the favour of the provinces by promises of a just government. He proved himself, on full experience, *a vile person*, notably of a profligate life, and unrestrained by any principle or sense of duty. The High Priests governed Judea, and administered the law, as well in civil as in ecclesiastical matters: they were as tributary princes under the Macedonians, unless when broken in upon in the *troublous times*. Epiphanes became their most furious oppressor: for the sum of an hundred and sixty talents he removed Onias from the High Priesthood, and set Jason in his place. His first expedition against Egypt is pointed at in the 22d Verse, and more plainly the deposition of Onias, *the prince of the covenant*: “ And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.” Epiphanes passed with his armies through the long-contested provinces, and vanquished the Egyptians in a battle fought near to Pelusium. He contented himself, at that time, with securing Cœlesyria and Palestine to his government, without entering into Egypt, of which Pelusium was accounted the key. He was not then prepared for the great designs he meditated,

CHAP. and therefore concluded a peace on the frontiers of
 XI. Egypt with his nephew Ptolemy Philometer.

Ver. 23. "And after the league made with
 "him, he shall work deceitfully; for he
 "shall come up and become strong with a
 "small people." Ver. 24. "And he shall
 "enter peaceably upon the fattest places of
 "the province; and he shall do that which
 "his fathers have not done, nor his fathers
 "fathers; he shall scatter among them the
 "prey, and spoil, and riches; he shall fore-
 "cast his devices against the strong holds,
 "even for a time."

Numb. xxi.
 7.

Philometer depended on the peace. Epiphanes had other thoughts: he employed the winter in preparations for the war he designed in the ensuing summer. When the season was advanced, he turned again towards Egypt, dispersed the few troops collected to oppose him, "became strong against a small people;" got Philometer into his power, treated him with apparent kindness, but took the government of the kingdom into his own hands. By permission to plunder, the Syrians amassed great wealth. The severity practised and permitted by the king, in respect to the pillage of cities submitted to his arms, was a conduct before unknown to the Grecians. Antiochus Epiphanes, notwithstanding his outward professions, in which he was liberal to his nephew, intended no less than to secure the kingdom to himself. At Memphis the two kings had but one court, and fed at one table; friends

friends in appearance, but secret enemies. Ver. 27. "And both these kings hearts shall be to do mischief, and they shall speak lies at one table, but "it shall not prosper." The manner in which Jason obtained the High Priesthood by the removal of Onias, has been related. Menelaus supplanted Jason by like means, in the time when the king was preparing for the second expedition against Egypt. A rumour prevailed in Syria, and was credited, of the death of Antiochus at Memphis; whereupon Jason raised a body of men, seized Jerusalem, compelled Menelaus to retire, and re-assumed the power and office of High Priest. Ver. 28. "Then shall "he return to his own land with great riches; and "his heart shall be against the holy Covenant, "and he shall do exploits." Upon advice received of the mentioned transaction in Judea, Antiochus fearing the commotion might become general, hastened to Jerusalem, put many of the inhabitants to the sword, entered into the Holy Places of the temple, carried away the vessels and instruments of gold, and, to complete the profanation, offered swine upon the Altar. Whilst thus employed at home, Alexandria, the only city of Egypt which had ventured to resist, taking advantage of his absence, and despising the abject conduct of Philometer, raised his brother Euergetes to the throne, who is known also by the name of Physcon. No sooner had Antiochus heard of this revolution in Egypt, than he returned with the determined purpose to take ample vengeance on the people of Alexandria. They expected him; but had made themselves se-

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cure in the protection of the Roman senate. The hope of the reduction of Egypt was now totally frustrated by the haughty injunctions of the Roman ambassador; Antiochus was compelled to retreat into his own states. This third enterprise against Egypt was not like the first, or the second: it ended neither to his honour or advantage. It is thus related in the prophecy, Ver. 29, "At the time appointed he shall return, and come toward the South; but it shall not be as the former, or the latter: for the ships of Chittim shall come against him; therefore he shall be grieved and return, and have indignation against the holy Covenant." *Ships of Chittim*, so the Hebrews named the foreign ships which traded on the coasts of Syria and Palestine. Chittim, or Chethim, was the ancient name of the island of Cyprus; from thence came the first vessels with which they were acquainted, and from them they denominated all others. The Roman ambassadors came from Greece by sea to Alexandria: Antiochus was sorely hurt by the imperious requisitions of the senate, to whom however he found it necessary to yield immediate obedience. Repassing through Celsyria, he vented his indignation on the inhabitants and city of Jerusalem. The defence made by the Jews, under the conduct of Mathathias and his sons, we need not specify; because the *troublous times*, begun in the reign of Antiochus Theos, ended with Antiochus Epiphanes. It is proper to observe again in this place, that from the settlement made by Nehemiah under the Persian

sian king, the Jews were left in tranquillity until the reign of Antiochus Theos. In this point the Angel began to be particular in his relation concerning the kings of the North and South. Again, from Antiochus Epiphanes the relation is interrupted, although several kings reigned in Syria and Egypt after his age: they are passed over in silence, and the prophecy proceeded to the next convulsion in the Jewish state, that brought on by the Romans. This manner of narration, as far as we can see, was assumed to affix the first stage of the scripture of truth to the seventy weeks, in the explanation of the *troublous times*, which held the middle place between the restoration and second dispersion. What went before those *times*, of the seventy weeks, and what followed after, are alike unnoticed by the events proper to them. It is apparent that those transactions only, which nearly affected the Church and people of God, were enlarged upon: in other respects, the Angel restrained his accounts simply to the great changes in government. The same will be seen to hold through the subsequent parts of the prophecy. This being so, the following observation may be thought to come in opportunely. We cannot properly state the beginning of the scripture of truth, consistently with the method of the prophecy, farther back in Persian history than to the restoration of the Jews to their civil rights, because a revolution in government is precluded, as being the time of the commencement, by the words "Behold there shall stand up yet three kings in Persia:" therefore it is referred to some considerable

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considerable alteration in the circumstances of the Jews; and there was none, posterior to the days of Daniel, which fell within the Persian kingdom, of sufficient magnitude to be marked, beside the restoration mentioned, which is pretended by no Commentator of note to have been earlier than the seventh year of Artaxerxes Longimanus, consequently the four kings of Persia, spoken of in the beginning of this prophecy, must have been later than Artaxerxes Longimanus, the son of Xerxes. The war which Xerxes waged against Greece caused no revolution in the government of Asia, nor did it any way affect the Church or people of the Jews. By the rule kept to in the prophecy, Xerxes is excluded from being the fourth king meant in the second Verse of this Chapter. His war with the Greeks produced no change in the one, nor did it interfere with the other.

Ver. 31. "And arms shall stand on his
 " part, and they shall take away the daily
 " sacrifice, and pollute the sanctuary of
 " strength, and they shall place the abomi-
 " nation that maketh desolate."

Arms are parts of the body chiefly exercised in combat, and are the emblems of strength and victory. A stronger power than the Macedonian is here represented to have the dominion in Asia, that is, the Roman, by whom the city of Jerusalem was taken, and the temple burned, and under whom the second dispersion took place. These transactions are named "the abomination that maketh desolate,"

desolate," where the cause, the sin of the Jews, is put for the judicial effect, the dispersion. The several historical events which come within the time of the prophecy are of too great a compass to be inserted. It is sufficient for us to keep close to the narration in the only points it touches upon, the concerns of religion, the subjection of Judea, and the changes in empire *to the end of the indignation*, or seventh trumpet of John.

Ver. 32. " And such as do wickedly against
 " the Covenant, shall he corrupt by flatter-
 " ries; but the people that do know their
 " God, shall be strong and do exploits."

When the temple was overturned, the Christian religion had taken the place of the Levitical law, and began to spread in the Empire. The spiritual temple was opened to John in the time to which the above Verse is to be applied, that is, to the four seals which revealed the four persecuting Roman horsemen. The Emperors, in times of persecution, by rewards and blandishments, as well as by the fears of death, did endeavour to lead back the Christian converts to the ancient idolatry; " but the people that did know their God" suffered much, and did much for the confirmation of others.

Ver. 33. " And they that understand among
 " the people, shall instruct many; yet they
 " shall fall by the sword, and by flame, by
 " captivity, and by spoil many days."

The teachings of the Apostles, and their near
 successors,

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successors, are here inculcated. The wonderful success with which their labours were crowned in the conversion of *many*, as well as the afflictions of the Christian Church in nine persecutions, coming from the power last mentioned under the emblem of *arms*, that is, heathen Rome, are signified by strong and comprehensive expressions.

Ver. 34. " Now when they shall fall, they
" shall be holpen with a little help; but
" many shall cleave to them with flatter-
" ries."

Rev. vi. 9.
P. 60.

The accession of Constantine to the Empire stayed the persecution, which was begun under Dioclesian, and prosecuted, without any considerable remission, during ten years. The period of this prophecy agrees to the fifth seal, when the servants of God were seen protected under the Altar of the spiritual temple, where they were admonished to rest for a season. By the patronage of a Christian Emperor, the Church became externally secure and prosperous; but inwardly it was vexed and torn by discordant opinions, almost in the moment when heathen restraints were removed: so that, in the true construction of things, it was but *a little help*. " And many shall cleave to them with flatteries." The religion of the prince is commonly followed by those who are in employment under him: in such a conformity there is often more of appearance than of sincere conviction.

Ver. 35. " And some of them of under-
" standing shall fall to try them, and purge,
" and

“and make them white, even to the time
 “of the end; because it is yet for a time ap-
 “pointed.”

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In the perverse times, when errors in faith were multiplied, and embraced by many, there were not wanting *them of understanding* to oppose, and suffer for their opposition: nor will such be wanting *to the time of the end*, according as the occasions call upon them to confute error, or inforce righteousness of life. *The time of the end* is that wherein the suffering brethren shall be all brought into the spiritual temple, and as Witnesses prophesy in sack-cloth.

P. 73.

Rev. xi.

11.

Ver. 36. “And the king shall do according
 “to his will, and he shall exalt himself, and
 “magnify himself above every god, and
 “shall speak marvellous things against the
 “God of gods, and shall prosper until the
 “indignation be accomplished; for that that
 “is determined shall be done.”

Constantinople is here understood to be the seat of Roman empire; the Emperors to be the king that “doth according to his will,” in the despotic exercise of sovereign power, as well in religious as in civil concerns; and who, by the dominion in Asia, became the king of the North. It is the second Beast of John, which “spake as a Dragon, and exercised all the power of the first Beast *before him*.” This king “spoke marvellous things concerning the God of gods:” he gave life and speech to the Image of the first Beast, who set himself up in

Rev. xiii.

11.

P. 191.

CHAP. in the temple of God. By his patronage of the
 XI. prevailing errors of the times, he departed from the
 precepts of the Gospel in a great measure, and established, by imperial laws, a species of worship equally repugnant to natural reason, and to revelation.

Ver. 37. "Neither shall he regard the God
 "of his fathers, nor the desire of women;
 "nor regard any god: for he shall magnify himself above all."

Gabriel proceeded to enlarge upon the conduct of this king. In the time when he shall have the dominion in Asia, he shall undertake to regulate sacred things by his own vitiated judgment, without respect to the sublimer parts of religion established in the imperial city by his predecessor Constantine the founder. "Nor the desire of women." The love women bear to their offspring is the strongest affection in human nature; sterility was deemed their reproach. By their seclusion in convents, the laudable desire and chief ambition of women were restrained: thus, by means of the Prelates, supported by the Emperors, gross superstitions found a way into the Greek Church. The seventh general council, which was held at Nice, and which accepted the Roman innovations, completed the character of this King or Empire, which the Angel has closed in the two Verses which next follow.

Luke i. 25.

A. D. 787.

Ver. 38. "But in his estate he shall honour
 "the god *Mauzzim*; and a god whom his
 "fathers knew not, shall he honour with
 "gold

“gold and silver, and with precious stones,
“and pleasant things.

Ver. 39. “Thus shall he do in the most
“strong holds with a strange god, whom
“he shall acknowledge and encrease with
“glory; and he shall cause them to rule
“over many, and shall divide the land for
“gain.”

The new-invented divinity, the *Mauzzim*, protectors, so Gabriel named the objects of worship, which later ages express by Angels and Saints, intercessors, shall engage the minds of all classes of the people; a divinity which Constantine and his near successors *knew not*. According to Eusebius, who wrote the life of Constantine, that Emperor dedicated his new city to the God of Martyrs; and the great Church therein he named Sancta Sophia, or holy wisdom, after “Christ the wisdom of God.” Different sentiments at length prevailed; Churches were put under the care each of its particular Saint; shrines were multiplied, and decorated by lavish superstition. “And he shall cause *them* to rule over many;” that is, the *Mauzzim* (a noun plural) to rule over many, to be the objects of religious fear and worship. “And shall divide the land for gain.” The words import, by a just translation, that the land shall be divided into parts, and given in commutation. The practice of the countries which adhere either to the Greek or Latin communion explains the meaning; every province, every city or *strong hold*, every division of the lowest order, even to parishes, is provided with a Patron Saint,

to

CHAP. to whose tutelary care the welfare of the region is
 XI. committed; and which is understood to be obtain-

ed in exchange for the worship and rich offerings made. The deviations in religion are said to pro-

Ver. 36. ceed successfully for a time, "and they shall prosper until the indignation be accomplished." John, under the sixth trumpet, has explained the *indignation*, by whom executed, viz. by the Turk in the capture of Constantinople, and from what cause it

Rev. ix. 20. operated; "yet they repented not of the work of their hands, that they should not worship demons, and idols of gold, &c."

Rev. xiii. The conduct of the second Beast in Asia, under
 11. the dominion of the first, or Christian horn, had

been so particularly described in this part of the Scripture of truth, that John had no occasion to treat at large upon the subject: he therefore restrained himself to a declaration of his power in civil and religious government, with the specification of one act, the making the Image of the first Beast.

Rev. xiii.
 12, 13.

As the Image was to be set up in the West, it did not come within the limits of the scripture of truth, which comprehends no more than the revolutions in Asia, from the Persian kingdom to the conclusion of the prophetic times, when Israel shall be restored. There is no person, who carefully reads and compares the two prophecies, and considers the succession of the translations comprised in them; can fail to see, that here "the king that shall do according to his will," and the second Beast of the Revelation, mean the same Empire. The second Beast arose out of the earth of East, and exercised

all

all the power of the first Beast." It bore two horns like a lamb, it was at no time heathen; "yet it spake as a dragon;" that is, "magnified himself above every god, and spoke marvellous things against the God of gods," which are the proper actions and speech of the Dragon. We are now to attend to this Beast in subjection to a second power, the false prophet, and see, in the continuation of the scripture of truth, the proceedings of the false prophet when he became *king of the North*. John has clearly stated the beginning and the end of the great kingdom of the Turks; but has omitted the middle part, apparently because it was to be found in the prophecy now before us.

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Rev. xvi.
13.Rev. ix. 15;
xix. 20.

Ver. 40. "And ¹ in the time of the end the
" king of the South shall push at him, and
" the king of the North shall come against
" him like a whirlwind, with chariots, and
" with horsemen, and with many ships, and
" enter into the countries, and shall over-
" flow, and pass over."

1 קץ המדבר,
in the time
of the end.

In the time of the end. The transaction is understood to be in that time in which the last change in profane empire in Asia came about, and to be next preceding to the recall and return of Israel. It is in the time of the continuance of the sixth trumpet of John, which began by loosing the four Angels which were bound in the river Euphrates, and means the dominion of the Turk in Constantinople; that space of time and government which goes next before the sounding of the seventh trumpet, or mil-

CHAP. nary kingdom, without the intervention of other
 XI. powers.

The time of the end thus understood, Selim, the second Sultan of that name, reigned in Constantinople, when Campson the Mameluke king of Egypt invaded Syria in the year 1517. Selim hastened to meet him: the armies joined in battle near to Aleppo. The conflict was obdurate almost beyond example: in the conclusion Campson was defeated, and after slain.

Ver. 41. "And he shall enter into the glorious land, and many countries shall be overthrown; but these shall escape out of his hands, even Edom, and Moab, and the chief of the children of Ammon.—
 "And the land of Egypt shall not escape
 "—and the Lybians and Ethiopians shall be at his steps."

Selim by this decisive victory acquired Palestine, which had depended upon Egypt from the time the Christian kingdom of Jerusalem was reduced by the Sarazens, on the expulsion of the Western Crusaders. At the same time Selim annexed many provinces to his Empire. The chiefs of the bordering Arabians however escaped his yoke, and have since maintained a freedom, and pursued a manner of life, in some respects peculiar to themselves. Egypt, in consequence of the victory mentioned, fell under the power of the Turk; Libya in few years became tributary; the Eastern coasts of Africa, now called Abex, which was the

ancient

ancient Chus, or Eastern Ethiopia, was reduced to his obedience. These predicted successes, so distinguishedly marked, were completed in the year

1550.

Ver. 44. "But tidings out of the East, and out of the North, shall trouble him; therefore he shall go forth with great fury to destroy, and utterly make away many."

This Verse, as well as the former, has had a signal accomplishment. The alarming *tidings* brought information of the junction of the Mengrelians, the Georgians, and Circassian Tartars, on the North, with the Persians on the East: an union which threatened ruin to the Ottoman Empire. Djarbeck was taken by assault, and Damascus had revolted. Amurath the Fourth, as soon as the *tidings* reached him, collected his forces, and went "forth with great fury to destroy." He defeated his enemies on every side with great slaughter: he crossed the Euphrates, took the city of Bagdad by storm, and put all to the sword who were found in arms: he caused himself to be crowned in that city, and, "having utterly made away many," with an accession of empire, he returned in triumph to Constantinople. This expedition was concluded in the year 1638. The Turk has from that date been in possession of the Eastern Roman Empire in the full extent, and has completed the character of the second horn of the second Beast. It must be remembered the scene of this prophecy is Asia, and

CHAP. that the events on the side of Europe have no place
 XI. here. This is the last fortunate enterprize of the
 Ottoman arms recorded by Gabriel.

Ver. 45. "And he shall plant the taber-
 nacles of his palace between the seas in
 the glorious holy mountain; yet shall
 he come to his end, and none shall help
 him."

Since the acquisition of Bagdad, and the territo-
 ries depending on it, there is the experience of a
 century to prove the fortune of the Turk in the de-
 cline. The prophecy contained in this Verse is
 yet in the whole to come forward. Notwithstand-
 ing, it gives distinct information that the king of
 the North shall one day plant the royal military
 tent, "the tabernacles of his palace," against
 Mount Sion, "the glorious holy mountain," which
 is placed "between the seas," in the hill-country
 between the Dead Sea and the Mediterranean.

Considering the present state of Judea, with the
 few inhabitants residing in it, the improbability of
 their engaging in a war, and their incapacity to
 support one, leaves no so likely a motive to induce
 the king of the North to lead his armies thither, as
 the return of the sons of Israel from all quarters to
 take possession of their proper country. There is
 no likelihood that European nations will again dis-
 pute that spot of land with infidels, upon the foot
 of exploded Croisades. Upon the face of present
 things, and upon the credit due to prophecy, we al-
 most venture to assure ourselves that his *fall* will be

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in the same time, as it is set forth to be in the same place, viz. the mountains of Israel, and on the same occasion with the defeat of the Northern hosts, specified by Ezekiel in his thirty-ninth Chapter, and referred to by John. Gabriel having foretold the fall of the king of the North on the glorious holy mountain, proceeded, "And at that time shall

Rev. xix.
18.

P. 296, 297.

"Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble, such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, all found written in the book." *The*

time of trouble here spoken of, is that represented by John to follow on the effusion of the seventh Vial; an earthquake, "such as was not since men were upon the earth." The deliverance of Israel is the

Rev. xvi.
18.

same in time with the millenary kingdom. Gabriel conducted Daniel as far as the ancient Prophets were permitted to go in the knowledge of temporal events; that is, to the restoration of his nation: from thence, omitting all the intervening time understood by the millenary kingdom, he proceeded to the general resurrection of the *just*, and the *unjust*, wherein "the wise should shine as the brightness of the firmament," the heedless and impenitent be given over to "shame and everlasting contempt."

A tradition, or opinion, is said to be current amongst the Christians of the East, which, as others have mentioned it, requires to be noticed by us, but not with the view it has been sometimes introduced.

duced. It imports that the Ottoman power shall be one day overthrown by the united efforts of the Russians and Persians; an opinion which has evidently arisen from the 44th and 45th Verses of this Chapter of Daniel, ill understood, and considered as making together but one prediction. The first of these Verses, as has been shewed, denoted victory, "utterly make away many," and has had a clear and full accomplishment in the reduction of Babylonia to the power of the Turk, inasmuch, that it is a matter of some surprise it should have been overlooked. The second of these Verses, which states the fall of the king of the North as on the mountains of Israel, has no reference to the "tidings out of the East, and out of the North." The fall, as represented here, as well as by Ezekiel and John, is the effect of a divine providence, and is out of the course of any conceivable war to be waged against him by the Russians and Persians. In the case of such a war, he might be slain, with apparent probability, to fall in Thrace, Asia Minor, or Syria, according to the enemy he faced; but his fall upon the glorious holy mountain, in the progress of that supposed war, is altogether improbable, as it lies out of the scene of action. It is sufficient to say, the king of the North shall lead a mighty force into the land of Judea, "plant the tabernacles of his palace," and not come as a fugitive to the fastnesses of the mountains: he shall ascend, and "come like a storm, and shall be like a cloud over the land; he, and all his bands, and many people with him." In this place, the king of the North

is the same as the chief prince of Meshech and Tubal of Ezekiel, and his *fall* upon the mountains of Israel, the same which was proclaimed by the Angel standing in the sun.

CHAP.

xi.

Rev. xix.

17.

P. 296.

CHAP. XII.

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xii.

But thou, O Daniel, shut the book, and seal the words to the time of the end: many shall run to and fro, and knowledge shall be encreased.

Daniel having received so many, and wonderful predictions, is directed to seal the Volume in which he had transcribed them, "to the time of the end;" a time when the mutations in empire, and various fortunes in the world, should bring with them an encrease of knowledge, shewing the realities of things, and marking the progress and respective distances of their successions. *The time of the end*, the same which Paul described to Timothy in his first Epistle from the first to the seventh Verse of the fourth Chapter. It has been mentioned before, "in the time of the end the king of the South shall push at him;" a time, beyond which there shall be no more variations in profane empire. It is to be considered, not as a final point, but as a term of prophetic days, preceding and reaching to the close of the two thousand three hundred days, of which the scripture of truth is understood to have been the prophetic history. *The time of the end* concludes the

Ch. xi. 40.

Hall 4

days,

CHAP. days, in like manner as the seventy weeks began
XII. with them, and ran their length with them.

Ver. 6. "And one said to the man clothed
"in linen, which was upon the waters of the
"river, How long the end of wonders?

Ver. 7. "And I heard the man clothed in
"linen, which was upon the waters of the
"river, when he held up his right hand
"and his left hand unto heaven, and sware
"by him, that liveth for ever, that it shall
"be for a time, times, and an half; and
"when he shall have accomplished to scat-
"ter the power of the holy people, all these
"things shall be finished."

The scripture of truth was closed by Gabriel at the fourth Verse. Daniel here speaks again of the Angel, "the man clothed in linen," whom he had seen at the beginning of the Vision by the river Hiddekel, or Tigris. He is distinguished by his clothing from the other two Angels who stood, Ver. 5, "the one on this side of the bank, the other on that side of the bank of the river," who asked, "How long the end of wonders?" neither doth he seem to be Gabriel, whose approach to Daniel is signified by "an hand touched me, which
Ch. x. 5. "set me upon my knees, and upon the palms of
"my hands, and said unto me, Man, greatly be-
"loved, understand the words that I speak unto
"thee." The words which follow to the sealing
Ch. x. 10, 21. of the book, are unquestionably the words of Gabriel. We do not presume to say who the "man clothed

clothed in linen was ;” but it appears from his station on *the waters of the river*, that he is the same who, in the third year of king Belshazzar, stood in like manner on the stream of the river Euleus, and commanded Gabriel to make Daniel understand the Vision at the time when the two thousand three hundred days were declared, in answer to the inquiry concerning the daily sacrifice and the transgression of desolation. The two Angels, in each of these Visions, besides him who *was upon the waters of the river*, seem to put the matter out of doubt: the conformity of circumstances will become apparent on a comparison. We here see to what old Scripture the spiritual High Priest more particularly referred at the close of the sixth trumpet, when he put himself into the like attitude of attestation, *“ lifted up his hand to heaven, and swore by him that liveth for ever and ever there should be time no longer, but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the Prophets.”* No other of the ancient Prophets, besides Daniel, measured temporal events by *times*. The similar gesture of the spiritual High Priest which accompanied the declaration, *time no longer*, denoted the conclusion of the prophetic times, and set the ceasing of the sixth trumpet to the same point whereat Gabriel commanded Daniel to “ shut the book ;” a point in which all the predictions of the Prophets, the *mystery* of God in his dealing with his people and Church, shall be *finished*.

The

CHAP.

XII.

Rev. xi. 2.

Ch. vii. 24,

25.

P. 368, 369.

Rev. xiii.

26.

Rev. xvii.

The question, "How long the end of wonders?" concerns the term which shall bring on the conclusion, or be the last division of the line of wonders revealed to Daniel. This is evident from the answer, "that it shall be for a time, times, and an half," a space equal to the days contained in three years and an half, or one thousand two hundred and sixty days, a space signified to John by "forty and two months," and for such further time as shall be wanting "to accomplish, to scatter the power of the holy people," viz. to fill up the remainder of the destined dispersion of Israel. That age, to which the *end of wonders* is to be applied, may be understood from the seventh Chapter of this Prophet, where he traced the four great Empires as they arose, to the breaking of the Roman Empire into ten horns, or kingdoms, and the appearance of the eleventh horn, whose times are in part the same as the *end of wonders*, viz. "a time, times, and the dividing of time." The dominion of the eleventh horn, and the *end of wonders*, precede the kingdom of the Saints, or the seventh trumpet of John, without the intervention of any political change in the world: therefore, the dominion of the eleventh horn is in the *end of wonders*; in that space, at the conclusion of which "the mystery of God shall be finished." The *times* comprise the kingdom of the eleventh horn of Daniel, the reign of the Image of the Beast, the dominancy of the Woman seated on the Beast, all prefiguring the same power under different denominations, and comprehended in the time during which

which the *Gentiles* are permitted to tread under CHAP. XII.
 foot the outward Courts, and the Witnesses con- Rev. xi. 2,
 tinue to prophesy in sackcloth, viz. forty and 3.
 two months, or a thousand two hundred and
 threescore days. Towards the close of the one
 thousand two hundred and threescore days, we ap-
 prehend the Witnesses shall suffer, remain in a
 state of death three days and an half, stand again
 upon their feet, and ascend into heaven, in the man-
 ner in which it shall please Almighty God to realize
 the picture in his dealings with his Churches.
 When the one thousand two hundred and three-
 score days shall have passed, and when the further
 days, which shall then remain of the dispersion of
 Israel, are also accomplished, "all these things
 shall be finished," all things written in the scripture
 of truth shall be finished, and mankind shall reach
 to the last link of the long prophetic chain of the
 two thousand three hundred days; be in the time
 when the seventh trumpet shall begin to sound.
 Daniel heard, but did not understand; "I heard,
 but I understood not." It was not possible to
 comprehend from the premises the space meant
 by the *end of wonders*. He knew the length of the
 great prophetic line, and how far the seventy weeks
 ran with it; but as the sum in this part was com-
 posed of one known quantity, viz. *time, times, and*
an half, and of one unknown quantity, viz. the
 remainder of the dispersion of Israel, he could not
 apply it so as to count backwards from the farther
 extremity of the great line, and in that manner
 state the beginning of these *times* in the ages of the
 world

CHAP. world expressed by the two thousand three hundred days. The next following Verse removed the difficulty, and rendered the information full and perfect.

XIII

Ver. 10. "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a thousand two hundred and ninety days."

Ch. vii. 25.
P. 368.

The Angel had signified *the end of wonders* to be a term consisting of a time, times, and an half, and the days necessary to complete the dispersion of Israel. By the *times* he referred to the eleventh horn of the fourth Beast, without which reference the intention of the words, "the daily sacrifice taken away," could not have been clearly perceived; but by the mean the Angel has used, the taking away of the daily sacrifice is affixed to the actions of the eleventh horn, in wearing "out the Saints of the most High, in thinking to change times and laws," which were submitted to him for the *times* above mentioned. Daniel's conceptions of the divine worship were formed upon the temple service. The innovations predicted as to be brought forward by the eleventh horn, are here figured, in conformity to Daniel's notions, by a profanation of the temple. Paul, in his Epistle to Timothy, has explained the sense in which the stated service, *the daily sacrifice*, is understood to have been taken away, and wherein the abomination that *abomineth*, such is the just translation, became substituted in the place. To that Epistle the reader is referred, where probably he will find full satisfaction.

1 Tim. iv.
2. 7.

Daniel

Daniel became, by the last-mentioned communication made by the Angel, perfectly well instructed that the "one thousand two hundred and ninety days," were the whole of *the end of wonders*, and reached to the farther extremity of the great term; that the excess of this number, viz, thirty, over a time, times, and an half, was the before unknown quantity, wanting "to accomplish to scatter the holy people," or the remainder of the dispersion of Israel. John, by directing an inquiry into what "the Prophets have spoken" concerning *time no longer*, has enabled his attentive reader to trace, in the *days* of Daniel, the dominion of the Image of the Beast, and the expulsion of the Woman to the wilderness. We presume there can remain no reasonable doubt that the seventy weeks ended in the capture of Jerusalem by the Romans; and also, that they began to be current with the great term, and with the opening of the scripture of truth. The great term commenced with the fourth year of Darius Norhus, four hundred and twenty years before our Anno Domini. From the great term 2300, deduct 420; the remainder 1880, is the year of Our Lord, according to our stating, with which the great term may be presumed to end. Again, from the year of Our Lord 1880, deduct 1290; the remainder will shew the year in which the "daily sacrifice was taken away, and the abomination that astonisheth," set up, viz, the year of Our Lord 590, the year in which Gregory the Great ascended the Papal Chair, whose ordinances in the Church, which we have specified where the occasion

Rev. x. 7,

P. 98. and
App. II.

CHAP. occasion required to speak of this Prolate, closely
 III. correspond with Paul's notices to Timothy con-
 cerning the *latter times*. From the same 1880, de-
 duct the Woman's abode in the wilderness, viz.
 1260 years; the remainder will give the year of ex-
 pulsion, 620, the year we concluded on, from histo-
 rical circumstances, when the cruelty and treason
 of the Jews of Palestine, in the reign of Heraclius,
 were related.

Rev. xii. 13.
 P. 167.

The great term, beginning with the 4th of
 Darius Nothus - - - 2300

The years of the great term
 before the Christian era - - - 420

The years of the Christian
 era to 1st of Gregory the
 Great - - - 590

The compound number from
 the removal of the daily
 sacrifice - - - 1290 Total 2300

By this stating and comparison of the numeral
 prophecies of the two Prophets, the deaths of the
 Witnesses are referred to the middle of the year
 1847; their revival to the year 1850, having
 lain in the state of death three years and an half.
 The Angel, who had in commission to preach
 the everlasting gospel, is understood as to go out
 amongst the nations immediately after the *new song*
 sung by the *redeemed*, the Witnesses, upon their
 restoration to the spiritual temple. The thirty
 years, coming between 1850 and 1880, which are
 the excess of one thousand two hundred and ninety
 days

Rev. xiv. 6.
 P. 228.

days over a time, times, and an half, and are the remaining part of the dispersion of Israel, may be distinctly conceived as employed in gathering the Western powers to the place Armageddon; their combination against, and overthrow of the great city; in their own destruction by means of a fall of hail of uncommon magnitude; and in the conversion, collection, and leading back of Israel. Upon the bringing about of these great events the *Allahuah* was sung in heaven, and there was prophetic time no longer. The seed of Abraham are understood as restored to their land, and the scripture of truth as closed, at the conclusion of the two thousand three hundred days.

CHAP.

III.

Rev. xvi.
16.
P. 256.

Rev. xix. 1.
P. 286.

Ver. 12. "Blessed is he that waiteth, and
"cometh to the thousand three hundred
"and five and thirty days."

Gabriel proceeded in his relations to the time when, as he expressed it to Daniel, "Michael, the great prince, shall stand up for thy people." He closed the Volume of prophecy at the point of their restoration by the ministry of the Arch-Angel Michael. The *Sanctuary cleansed* is their conversion and acceptance, and the conclusion of the two thousand three hundred days. The seventh trumpet of John is to be applied to the same time and purpose; for, the *Sanctuary cleansed*, and "the kingdoms of this world are become the kingdoms of Our Lord and his Christ," are modes of expressing the same thing according to the different perceptions of Daniel and John; that is, the conversion

Ch. viii.

14.
Rev. xi. 15.

sion

marked their conclusion by "time no longer." Thus, the false worship established by the Image of the Beast, in the treading under foot the Holy City and outward Courts by his *Gentiles*, and the seclusion of the Witnesses "forty and two months," are found justly to agree with the term of the removal of the *daily sacrifice*, or worship of divine appointment, for "a time, times, and an half." Again, the flight of the woman to the wilderness, which was posterior to the confinement of the Witnesses, and her detention therein specified for an equal term, viz. a thousand two hundred and threescore days, may be ascertained, as to place, in the great line of prophecy, by setting the end of the number last named to the end of the "thousand two hundred and ninety days" of Daniel; and the distance of the removal of the *daily sacrifice*, or, what is the same, the confinement of the Witnesses, from the flight of the Woman, which distance John has not expressed by any measure, is found to be thirty days: Gabriel (Ver. 4.) commanded Da-
 niel to shut up the words, and seal the book to the time of the end, with a promise of increase of knowledge. The man *clothed in linen* confirmed the promise (Ver. 9.) "Go thy way, Daniel, for the words are closed up and sealed to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Then he proceeded to name the thousand two hundred and ninety days, as the end of wonders, which, in the period so named,

Rev. xii. 6.

Ch. xiii.

the *wise* should understand. Let it be remembered, that *in the time of the end* a reformation took place in a part of the Western Church, by which "many were purified, made white, and tried." From that signal era the well-instructed and *wise* of the denomination of reformed, have uniformly understood, and have applied these times of Daniel to the corrupted state of that Church, and their labours have been as uniformly derided by their opponents, who still bear the mark and name of the Beast. It is remarkable that the promised *knowledge* began to spread with the reformation in parts of the West, has been since daily *increasing* and becoming more distinct, as each writer on the subject has added his share to the stock of *knowledge*. The *times* have been long understood, and applied: on our part the endeavour has been to set them in their place in the great line of prophecy. We have no cause to maintain but the cause of truth. He who shall shew our error will approve himself our benefactor. Before we leave this Prophet, we submit the following short observations to the reader.

Ch. vii. 25.
xii. 7.

Whoever is induced by curiosity, or a better motive, to consider the concurrent Scriptures more at large, may find many things omitted, or overlooked, which might have been brought forward in support of what has been advanced. He will perceive that the two thousand three hundred days extend to the filling up the measure of judgment on the sons of Israel, "Behold, I will make thee know what shall be in the end of the indignation;" a form of speech which included all the subsequent informations,

Ch. viii. 19.

informations, because at that time Gabriel proceeded in his explanation no farther than the Roman power in Asia, and the dispersion of the *holy people*, without touching upon the *end of the indignation*, when the Sanctuary should be cleansed. The period and the manner, together with the many intervening circumstances, as they concerned the holy people, are referred to the ensuing Visions, otherwise Gabriel must be understood to have come short of his promise. This observation attended to, brings it home to the mind that the following Visions are all comprised in the space of the two thousand three hundred days; which brought to a close, the *indignation* shall be accomplished, and the Sanctuary *cleansed*. Should the commencement of this great term be taken at the third year of Balshazzar, viz. 553 years before the Christian era, it would have ended in our year 1747; if at the first year of Cyrus, 536, it would have closed in our year 1764; if at the order of Darius Hystaspes for the rebuilding of the temple, the conclusion would have been in our year 1778. The first of Darius was the 522d before our era. These dates are inadmissible. Daniel was favoured with this Vision at a time when the service of the temple had been long interrupted. The two thousand three hundred days concerned the daily sacrifice in a temporary restoration of it, and in the abomination that maketh desolate, until the perpetrators of the *abomination* have undergone, in themselves and in their posterity, the determined judgment: then "shall the Sanctuary be cleansed." The cleans-

Ch. viii. 1.

Ezra iii. 2.
vi. 15

Neh. xii.

ing of the Sanctuary agrees in sense with the seventh trumpet of John, where the same great and interesting occurrence is signified by "the temple of God in heaven was opened," where the Ark of his testament was seen, accompanied by the resident glory. The Altar was repaired in the first year of Cyrus; the second temple was finished in the sixth of Darius Hystaspes; but from neither of these dates, as has been just now said, can the account of the great term be taken. It was not simply the daily sacrifice that was intended; but the due and regular observation of the law of Moses, in all things pertaining to it. Ezra obtained a commission in the seventh year of Artaxerxes, for the purpose of a general reform in the Priests, the people, and services of the temple. Notwithstanding the sincerity and assiduity of his labours, he came short of the end of his mission. In the thirty-second year of Artaxerxes, in the absence of Nehemiah, the chambers of the temple were profaned with the connivance of the Priest who had them in charge; even the Sabbaths were not strictly kept, until Nehemiah made some new regulations for the observance of them, after his return from the Persian Court. These things considered, and what was intended by the *daily sacrifice*, viz. the full restoration of the law of Moses, it is plain the two thousand three hundred days are not to be brought into account until such time as the descents, marriages, orders, and stations of the Priests were regulated according to the law; a work which was not completed before the days of Darius the Persian.

A P P E N D I X,

N° II.

CONCERNING THE RISE OF THAT POWER IN THE
CHURCH, WHICH JOHN HATH SIGNIFIED BY
THE IMAGE OF THE BEAST.

THE distinction, distribution, and subordination of Churches were, for the most part, early settled after the manner of the civil government. The civil province formed the ecclesiastical. Dupin.
The Bishop of the metropolis was looked upon as the first Bishop of the province: rights and prerogatives were thought to belong to him, and a superintending care over the province to be inherent in his station. The celebrated Council, convened at Nice by the Emperor Constantine, had A. D. 325.
respect to this regulation of the ecclesiastical government in the 6th Canon; " We ordain that
" the ancient custom shall be observed, which
" gives the Bishop of Alexandria power over all
" the provinces of Egypt, Lybia, and Pentapolis;
" because the Bishop of Rome has the like power
I i 3 " over

“over all the suburbicary regions:” a decree which set the two Bishops upon an equal foot of power within their several districts. Such being *the ancient custom*, does away in the expression every pretence to an early priority in the See of Rome. The Bishop of Rome was considered by the Prelates who composed the council, and by the Emperor who was present, as limited in the exercise of his episcopal authority to the known bounds of the civil magistrate of Rome. It does not appear that they understood a primacy amongst the successors of the Apostles, but were persuaded of the very contrary; or that any privileges were annexed to the Roman See, which did not equally appertain to other metropolitan seats within the Empire. Pope Sylvester was not present at the council, nor did his Legates preside. A Patriarch of Constantinople had then no being; the first simplicity of the episcopal stile was not obliterated. Unhappily, however, the outward security which the Church had newly acquired gave the occasion for great inward disquiet. No sooner were heathen restraints removed than Arians, Appollinarians, Eutichians, and Macedonians, all inflated with an opinion of self-wisdom, broke out into open disputation, and in a manner took peace from the Empire. Their animated contests regarded doctrinal points, in which were mixed the warm passions incidental to parties; but no such notion as a primacy in the Church had possessed the minds of any set of men. Constans and Constantius succeeding to Constantine, endeavoured to still the commotions.

commotions. With the view of procuring quiet, they directed a council of Eastern and Western Bishops to meet at Sardica. The hope of peace A. D. 347. was frustrated : the Eastern Bishops separated from those of the West, because the latter had admitted to their communion Athanasius, late Bishop of Alexandria, who had been accused to the Emperor Constantine, and by him banished into Gaul. Hosius, Bishop of Corduba in Spain, the same who twenty-two years before presided in the Council at Nice, was at the head of the Western Prelates. These, when the Eastern Bishops were retired, continued their session, framed Canons, and first sowed the seed of Papal universal authority, which, aided by other circumstances, grew in time to such mighty procerity. The acts of this convention were not acknowledged or received in Africa, or in the East ; partly because of the secession of the Eastern Bishops ; but principally, because the third Canon proposed by Hosius, ordained an appeal to Rome in the case of a Bishop deprived by a provincial council, in direct opposition to the *ancient custom*, and contrary to the 14th Canon of the Council at Antioch, which sat but six years before the meeting at Sardica. The Canon of Antioch referred to has these words, “ In case the Bishops
“ of one province cannot agree about judging of a
“ Bishop, the Metropolitan may call the Bishops of
“ a neighbouring province to judge and decide the
“ difference. ’

From the original foundation of the Italic Churches, Italy contained four metropolitan seats,

Rome, Aquilegia, Milain, and Ravenna. The Roman diocese was extended over Etruria, Umbria, Latium, Campania, Apulia, Brutium, and Calabria, with the islands of Sardinia and Corsica. These constituted the *suburbicary* regions, and were subject to the civil government of the Imperial Vicar of Rome, and to the spiritual direction of the Roman Prelate. Each Metropolitan claimed and possessed an ecclesiastical independence in his proper district. The Council at Nice commanded two Synods yearly, to be held in each province for the regulation of religious concerns, wherein the Metropolitan should preside. By some omission, no provision was made for a case of contrariety of opinion. The Council of Antioch supplied the want by the Canon mentioned, when a difference in judgment happened respecting a Bishop accused of malversation in his office : that which was the ancient custom was hereby made a law of the Church. When Constantine, after the defeat of Maxentius, had reduced Africa to his obedience, he found the province disturbed by the contest between Majoranus and Cæcilian for the Church of Carthage. With the Emperor's consent, the Bishops of Gaul were called upon to decide the matter of right, and did decide it : no man thought of an appeal to Rome. Such, in short, was the face of government established from early use in Christian communities, confirmed, not made by Canons. The convention at Sardica enterprised an alteration. To all appearance the Canon of Sardica would have operated feebly towards the exaltation of the
Roman

Roman See above other Churches, if the Emperors, Gratian and Valentinian, had not enforced it, by A.D. 376. an imperial law, over the countries from Illiricum to Britain, and over Africa, which came within the Western division of the Empire. From thenceforward the Primacy of the Roman See was acknowledged by the Western Bishops. Valentinian III. as if what had been done was insufficient to the aggrandisement of the Prelate of the imperial city, sent out an edict to suppress a refractory Bishop of Gaul, wherein are found these words: "Seeing the authority of the holy Synod hath confirmed the primacy of the Apostolic seat merited by S. Peter, who is the prince of the episcopal honour, and the dignity of the city of Rome; lest presumption should attempt what is forbidden against its authority, ye shall enforce in all things the grants of our pious ancestors to the Church." By this edict the Emperor ascribed the ample privileges of the Roman See, as well to the grants of his predecessors, as to the decree of the Synod. Nevertheless, all this newly fabricated power did not constitute the Image of the Beast. The apotheosis of the first Beast could not take place until the Empire in the West had fallen; Rev. xiii. 10. P. 188. "until he that killed with the sword, had fallen by the sword."

The Empire in the West was now verging fast to dissolution. Valentinian gave out the edict mentioned, to reduce Hilarius of Arles to clerical obedience. That part of Gaul still remained to the Empire. Leo, at the time, filled the Papal chair: in

Dupin.

in the midst of public misfortunes, he affected a splendour and authority beyond any of his predecessors. The state and Church experienced opposite fortunes; as the one encreased, the other declined. The letter written by Leo to the Bishops of Illiricum expressed his boundless pretensions: "Our care is extended over all the Churches, God requiring this from us, who committed the primacy of the Apostolic dignity to the blessed Apostle Peter, building the universal Church on the strength of his foundation." The part of the letter now cited, explains the motive to the expostulatory address he made to the Greek Emperor Marcian, wherein he reproved the ambition of the Patriarch Anatolius, who, according to him, "coveted rights which did not belong to him." The grievance complained of, was contained in the 28th Canon of the fourth General Council, which

A. D. 451. was held at Chalcedon, and convened by Marcian. The Council, adhering to the ancient model of the Church, confirmed the metropolitan jurisdiction of the Patriarch of Constantinople over Pontus, Asia, and Thrace: so far the Canon agreed with the *custom*; but there was added an extensive authority indeed, *and over the Churches which are situated beyond the Empire*, as if the Canon in the latter part was framed out of rule, on purpose to repress the exorbitant pretensions of Leo. The Roman Legates protested, but without obtaining other satisfaction from the Council than an acknowledgment that the first honour in the Church belonged to the elder imperial city. The Canon remained, and the Patriarch's

triarch's titles and authority were enlarged. Towards the close of this century the Ostrogoth kingdom was established in Italy. We have seen the little account made throughout the East of the claims of the Bishop of Rome, while yet the Empire in the West subsisted. We may conclude no greater attention was given to him when Italy became a state wholly separated from the Empire. In the year 528, Justinian ascended the throne: he was a prince who studied to retrieve the public losses, and was generally fortunate. Belisarius was sent into Italy, and recovered the city of Rome. Narses succeeded to the command, and completed the reduction of Italy by the defeat and death of Teja, the last king of the Ostrogoth race. Thus, A. D. 552. this old inheritance was re-annexed to the Empire, only to be lost in part by the unwise conduct of Justinian II. In the second year of this Emperor the Lombards entered into Italy, subdued, and settled in that tract which still bears their name. In the wars which followed upon this invasion, the Popes adhered to the Emperors; and assisted the Exarchs with all their influence; and were instrumental to the preservation of Rome. The state of Italic affairs prevailed in the imperial councils in this period, to give the Roman Prelates the desired superiority over their competitors, the Patriarchs of Constantinople; a conjuncture, as will be seen immediately, they did not fail to improve.

Whilst Italy was rent in the contests between the Emperors and the Lombards, Gregory the Great, as he was named, was raised to the Papal chair. A. D. 590.

He

Dupin,
John, P. C.

He had been a soldier in his early years, and raised by merit in the profession to the military government of Rome. By the death of his father he became master of himself, and he then exchanged an active life for the quiet of a monastery. In this new scene he became more eminent than in the former; and on the death of Pelagius II. he obtained the See of Rome. Gregory has been celebrated in the annals of the Church, upon account of his virtues, his writings, and pastoral care diligently and universally extended. He was cotemporary with the Patriarch John, named the Faster, by reason of his abstemious manner of life, a man famous on his side for the qualities which adorn the episcopal character. Between these heads of the Church warm dissensions arose concerning the title *Oecumenical*, which John had assumed in conformity to the usage of his See, but not in the sense understood by the Latins, as our historian confesses. The title, with the Greeks, probably conveyed no idea more than of that jurisdiction, which the Council of Chalcedon had conferred upon the Patriarch, over the Churches situated beyond the Empire. Gregory reprobated the title, himself using an humbler stile, "servant of the servants of God," at the very time he held and exercised, by the favour of the imperial Court, whatever ecclesiastical power was implied in the word *Oecumenical*, taken in the largest sense. His mission of Austin into Britain, and the consequent acts of that Monk, make a full display of his power in the West. The Saxons were to be converted, and British, and Scottish Churches in Britain,

tain, were to be brought to own the maternity and dominion of the Roman See. They had before observed the ancient usages of the Church; and it is likely, from the opposition which Austin met, that they considered themselves bound by the Canon of Chalcedon, being situated beyond the Empire, and not accountable to the Roman Church, or in subjection to her authority. This by the way; for it is more to our purpose to attend to his conduct towards the Churches of the East.

Hadrian, Bishop of Thebes, was condemned by the Bishop of Larissa, and deprived of his Church. The judgment and deprivation were confirmed by the chief Prelate of Theffaly. Gregory thought proper to call the cause before him: he reversed the judgment, and restored Hadrian. A Priest of Chalcedon was condemned for heresy: Gregory interposed, and acquitted him. Chalcedon was under the Patriarch's immediate care; but Gregory, regardless of the decision of the fourth General Council, held at this very Chalcedon, reached over all obstructions to establish the authority of the Roman See, in that conjuncture of time which was favourable to the enterprise. Now the Image of the Beast may be seen to live, and act in the earth, or East, by the means, and through the support of the Emperor, or second Beast. He has been seen to annul the jurisdiction of the Metropolitan of Theffaly, in the case of Hadrian, and to over-rule the Patriarch in the diocese of his proper Suffragan.

The Roman Church is indebted to this famed Pope for many ceremonies. Solemn stations, public

processions,

Rev. viii.
P. 206.

P. Gaus-
trouche,
S. Gregory.

Dupin.

1 Tim. iv.
3. 7.

P. 98.

processions, the seven canonical hours, chanting of liturgies, ceremonies of the candlestick, sprinkling of ashes in the beginning of Lent, blessing of boughs on Palm-Sunday, washing of feet on Holy Thursday. The Jesuit historian, from motives easily seen through, has been silent on the head of other innovations introduced at the same time and by the same authority, in matters more than ceremonial. Purgatory, "which had been thought by some a probable doctrine," was by him set down an article of faith; invocations of Saints were inserted in the Gregorian liturgy, framed by him, or under his direction; expiations by masses for the living and the dead; lustrations; pilgrimages; prohibitions of meat, milk, and eggs, on days marked for fastings; celibacy of the Clergy: in short, his Pontificate may be considered as beginning a new æra; that which the Spirit revealed *expressly* by the mouth of S. Paul, appeared in the Christian Church. John the Patriarch is related to have cast upon him the bitter appellation of *precursor of Antichrist*. We have no intention to derogate from whatever real merit this Prelate may have possessed, or to impeach his sincerity: the Western world has been long of one mind in his praise, and his name has a place in the Calendar of Saints. The uncontested facts related prove superstition to have entered deep into his character, and to have given a colour to the whole. The insane veneration he expressed for the relics of Saints, as well as of his own high authority in the Church, have been spoken of in a former part. His book of Dialogues betrays a credulity

credulity the most simple. Our historian is obliged to apprise his reader, before the insertion of some extracts, which the kind of work he had in hand required him to produce, "The histories there related (in the Dialogues) are many times grounded on the relations of ignorant men; the miracles so frequent and so extraordinary, that it is very difficult to believe them all." Gregory however was confident of their truth, and declared, upon their authority, "the things of another world had been more discovered in his time, than in all the ages preceding." Under this persuasion, there is no wonder that he should, in the language of the Prophet Daniel, "think to change times and laws;" neither is there any wonder he should succeed in establishing his *Christian Mishna*, since the same Prophet declared "they shall be given into his hand until a time, times, and the dividing of time." We shall produce a few extracts from the Dialogues, as they are abridged by our author.

"A nun having greedily taken a lettuce in a garden, without making the sign of the cross, was possessed by a devil. St. Equitius dispossessed her, after having made the devil confess he was upon the lettuce.—Fortunatus, Bishop of Tarentum, chased the devil out of those that were possessed. He restored sight to the blind, cured a mad horse, healed a broken bone, and raised the dead.—A Priest named Severus, raised a dead man, that he might have time to do penance.—Andrew, Bishop of Fundi, being tempted by a nun that dwelt in his house, was restrained by an adventure

P. 369.

Dupin, f.
ed. 580.

“ venture pleasant enough. A Jew having stop-
 “ ped at the place where the temple of Apollo at
 “ Fundi formerly stood, heard the devils give an
 “ account to their prince of what they had done,
 “ and there was one who boasted he had inspired
 “ this temptation into Andrew. The Jew having
 “ found out the Bishop, discovered to him what he
 “ had heard.” The Dialogues abound with other
 legends equally insipid, and altogether unsuitable
 to the gravity of a Christian Bishop. Gregory
 had himself a Vision of S. Peter; but that which
 is extraordinary above all, is his relation in the
 life and miracles of S. Benedict, “ who saw his own
 soul ascend to heaven in the shape of a dove.” The
 age and state of the Western Church, when such im-
 probable tales were spread abroad by the chief cle-
 rical person, received and credited by the multitudes,
 may well be applied to the metaphorical darkness
 which prevailed under the fourth trumpet, and to
 the setting up of the Image of the Beast.

Dupin, Ib.

Towards the close of this pontificate, Phocas
 usurped the Empire. He sent his statue, and that
 of his Empress, to Rome. Gregory received and
 placed them in the oratory of the martyr Cæsarius;
 and returned letters of congratulation to the Em-
 peror, wherein he attributed his elevation to a par-
 ticular providence for the relief of the people.
 Phocas was a remorseless tyrant, stained with the
 blood of his master Mauritius, and of all the impe-
 rial family. “ Had we no other account of Pho-
 “ cas,” says the historian, “ but what has been con-
 “ veyed to us in Gregory’s letters, we should rank
 “ him

Univ. Hist.
 Roman.

“ him amongst the best princes mentioned in history.” With all his faults, he was not ungrateful for the adulation which came from Rome. The title of Universal Bishop, which speciously was condemned by Gregory, was cordially accepted by Boniface III. It is related that, in the year 606, Phocas gave out the edict by which the universality of the Roman Pontiff became an imperial law. The edict might have imparted more force and coercion, not life or action, to the Image of the Beast: these shewed themselves to the world in the novel institutions of Gregory the Great.

Sulp. Sev.
Contin.

The Beast, which John beheld to arise out of the sea, had been shewed to Daniel many ages before, bearing ten horns; “ and there came up among them another little horn.” This little horn is the same in intention with the Image of the Beast: it had eyes “ like to the eyes of a man, and a mouth “ speaking great things, and a look more stout “ than his fellows; and he shall subdue three kings, “ and speak great words against the most High, “ and think to change times and laws;” foreshewing the antitype should sustain the characters of Prophet and Prince. As the subjection of three kings denoted a temporal dominion, so the *eyes of a man* described the Seer, or Prophet. The stoutness of look intimated the superiority and controul he should assume over his fellow horns, or kings. This superiority the Image is said to exercise over them and their subjects, *great and small*, by compelling to bear his mark or the number of his name. “ The great words against the most High,”

Dan. vii.
24. 3.
P. 366 to
370.

P. 368.

are the worship and obedience which the Image arrogated to himself. "Change times and laws." The change in times and laws is clearly seen, by all unbiassed men, in the formation and acceptance of the Gregorian liturgy. "And they shall be given into his hand for a time, times, and the dividing of time;" that is, the times and laws shall be given into his hand for the specified term: from which consideration, the term assigned is found to regard the Prophet, not the Prince; that the reckoning is to be taken up at the change made in *times and laws*, and not, as has been imagined by some, from the date when the Image put on the crowns of *three kings*.

Dan. ii. 31.

The ten horns, or kingdoms, are signified to arise in the kingdom of the Beast; that is, after the Western Empire had fallen. The Empire fell by a foreign sword, and the succeeding ten kingdoms have been formed by foreign hands. There is no reason so to understand the words of the Prophet, as if they had their beginnings precisely at the same time, or that they possessed an equal strength or power of continuance. Daniel, in a former part, described the great kingdoms of the world in their successions, as represented to Nebuchadnezzar in his dream, by an Image, whereof the head of gold figured the Babylonian monarchy; the arms and breast of silver, the kingdom of the Medes and Persians; the belly and thighs of brass, the Macedonian dominion in Asia; the legs of iron, the Roman Empire. The ten toes of this Image, *part iron and part clay*, are the same in signification with

with the ten horns; some of which toes had in them the strength of iron, and were fitted to endure, others were composed of a weaker material and perishable. Iron and clay are substances which will not unite in one mass: so the ten kingdoms represented by them shall never again be compacted into one kingdom, as they had been under the Romans, until the time of that kingdom which "the God of heaven shall set up."

The Western third of the Roman world is considered as reaching from the Adriatic Sea to Britain, bounded on the North by the Rhine and the Danube, and on the South by the Mediterranean Sea. Within these limits the ten kingdoms are to be looked for, and such, particularly as were founded by nations who had not owned the Roman power.

Britain, abandoned by the Romans, became a Saxon kingdom, and through various fortunes has retained its name and dominion. Spain, in the reign of Honorius, was ravaged by nations of different denominations; Alans, Vandals, Suevi, Catti. From this mixture of people two kingdoms were formed, one of Alans and Vandals, in Andalusia and part of Galæcia, under Gonderic; the other, under Herméric, possessed the remaining part of Galæcia and Lusitania. These kingdoms subsisted about a century and an half, when they were subdued by the Visigoths of Aquitain, who had been expelled from Gaul by the superior power of the Franks. The Visigoths, who reigned in Spain after the reduction of the Alan and Suevian kingdoms, were long op-

pressed by the Sarazens; but at length overcame them, and still maintain their kingdom. When Attila passed the Rhine, three kingdoms subsisted in Gaul; that of the Franks, of the Burgundians, and of the Visigoths of Aquitain. The kingdom of the Franks remains, now comprehending in it the Burgundian: the kingdom of the Visigoths is, as was said, transferred to Spain. We do not mention in this class the Armoric Britons in Gaul, because their state arose by revolt, not from foreign conquest; nor the body of Alans placed by Ætius on the banks of the Loire, in reward of their faithful service: they were in number few, and quickly mixed with, and lost in the Armoric Britons. The Huns were settled in Pannonia in the year 432, where their kingdom and name continue to this time. When Italy was recovered from the Ostrogoths, and assumed the form of a province to the Greek Empire, it remained not long in that condition; three states, or governments, were reared up in it. The Lombards acquired an independent sovereignty. What remained to the Empire, Justin II. divided into two governments, one part under an Exarch who resided at Ravenna. This officer was at length vanquished by the Lombards, who in their turn were defeated by Pepin king of France. The Exarchate thus wrested from the Empire, and fallen under the disposal of a prince foreign to the Roman name, became one of the ten kingdoms, when he transferred it to the See of Rome in sovereignty. Rome, with the Campania, was under another imperial officer, styled Duke of Rome.

Rome. The citizens of Rome expelled him, and restored freedom to their city. At this time the seventh head appeared, "but when he came, he continued but a short space." The power rested in the Senate, was Roman, and sovereign, consequently the seventh, as coming next after the imperial or sixth head resident in Rome. The city and territory annexed, after a freedom of seventy-four years, came under the disposal of the Gallic Emperor Charles the Great; and thus the tenth kingdom was seen to rise up within the Western third of the Roman Empire. We have not comprised the Venetian state in this account of Italy, because it owed neither formation or growth to a foreign hand.

Rev. xvii.
10.

The ten kingdoms can be no other than such as will answer to the prophetic descriptions: they must be found to be such as shew, in one half of them, the strength of *iron*; and have shewed, in the other half, the melting nature of *slay*. Again, they must be the formation of foreign hands, for the Empire was judged according to the rule of retaliation, and was made *captive* in its turn. Three of these kingdoms must also appear in subjection to the eleventh horn, who was first a prophet, and afterwards a king. Where these several marks or notes have concurred, there can be but little, if any doubt, that the kingdoms which bear them are the kingdoms intended by the Prophet.

Dan. ii. 33.

Rev. xiii.
10.

Dan. vii.
24.

Under the direction of that which is just now premised, the ten kingdoms appear to be, 1st. The kingdom in Britain; 2d. The kingdom of the

Alans in Spain; 3d. The kingdom of the Suevi-
 ans in Spain; 4th. The kingdom of the Visigoths
 in Aquitain, but transferred to Spain; 5th. The
 kingdom of Franes in Gaul; 6th. The kingdom
 of the Burgundians in Gaul; 7th. The kingdom
 of the Huns in Pannonia, or Hungary; 8th. The
 kingdom of the Lombards in Italy; 9th. The
 Exarchate of Ravenna under the power of Pepin;
 10th. The duchy of Rome with the Campania,
 fallen to Charles the Great of France. Of these
 ten kingdoms, *five* are found to have in them the
 strength of iron, and to endure; viz. Britain, Visi-
 goths in Spain, Franes, Huns, and the Papal king-
 dom subsisting in Rome. The other *five* are in
 subjection, or melted away, and lost in the revolu-
 tions of ages.

Three of the horns were predicted to fall before
 the eleventh horn, which came up *after* them. In
 his first state he was a Seer, or Prophet: by the
 subjection of three of the ten horns, he became a
 temporal prince. His spiritual sceptre was taken
 up at an earlier day: we have seen its beginning
 in Gregory, when he changed the ancient liturgy
 of the Church for that of his own invention, nam-
 ed from him the *Gregorian*. Phocas confirmed
 the title of Universal Bishop to the Prelate of
 Rome, in the year 606. With the consent of the
 same Emperor, the Pantheon, a temple in Heathen
 Rome, dedicated to all the gods, was consecrated
 by Boniface IV. to the worship of the Virgin and
 all Saints, in the year 607. Pope Deus-dedit or-
 dained that godfathers and godmothers should not
 intermarry,

internary, because of spiritual affinity contracted, in the year 614. Boniface V. commanded, after the manner of heathen temples, in which the fanes were asylums, that Churches should afford a like protection, sanctuary, to homicides and other criminals, in the year 617. Vitallian ordered the Latin service to be used in Churches, in the year 655. Pope Agatho commanded that the decrees of the Roman See should be revered, and obeyed as the decrees of S. Peter, in the year 678. The Emperor Leo Isauricus was, what in his age was named an Iconoclast, averse from image-worship: Gregory II. excommunicated him upon that account, and caused the revolt in Italy, in the year 725. Zachary formally deposed Childeric king of France, absolved the nation from the oaths of allegiance, and conferred the kingdom on Pepin, in 751. These were distinguishable exertions and proofs of active life in the Image, and argued a ripened empire over the minds of men, when as yet no regal power was annexed to the See of Rome.

Pepin, newly raised to the French throne, at the call of Stephen III. led an army into Italy, relieved Rome from the Lombards, dispossessed them of their conquest of the Exarchate, and gave it in patrimony to the Roman See. At the distance of twenty years, Charles the Great followed his father's steps into Italy: he subdued the Lombard kingdom, and made it an offering to Pope Adrian. Then two of the ten horns were seen in temporal subjection to the eleventh, or Image of the Beast. Rome, and the territory belonging to it, had remained, from the

A. D. 754.

A. D. 774.

Rev. xvii.
10.

the expulsion of the Greek Emperor's substitute, free under its own laws for the space of seventy-four years, or thereabout: this freedom and interior government constituted the seventh head of the Beast, concerning which it was foretold, "when he cometh, he shall continue but a short space." It is evident, from the consideration of the former six heads, that no delegated power, in Rome or Italy, could constitute the seventh. In the first year of the ninth century, Charles the Great was crowned Emperor of the West by Leo III: the Senate of Rome thereby became subordinate to the Emperor, who, in requital for the services of the Church to his family, added Rome to the other two ecclesiastical states. By this donation, the prophecy respecting the subjection of three kingdoms to the Papal dominion appears to have been fulfilled. Charles, although Emperor, was not the eighth head of the Beast; neither could he have been an head in the prophetic sense, because he was not Roman. The eighth head must be found in the "Beast that was, and is not," in Rome that was imperial, but then no longer the seat of empire; must be Roman, "is of the seven." By the acquisition of temporal sovereign power resident in Rome, the Pope became the eighth and last head of the Beast, "and diverse from the first." As *beast*, he was after them, viz. the ten horns; as *Seer*, he "came up among them," was coæval with them, or nearly so. To complete the favours conferred by the Gallic kings on the Roman See, and to fill the measure of prophecy, Lewis the Pious, son and successor

Rev. xvii.
11.

Dan. vii.
8. 24.

successor to Charles in the Empire of the West, renounced the authority held by the Emperors, of nomination or confirmation of Roman Bishops; and notwithstanding the attempts of German Emperors to reduce the Popes to dependence, they have failed, and the Holy See has risen superior to all assaults hitherto made upon it. We have traced the steps, and marked the aeras, whereby and wherein Papal Rome hath ascended to that elevation she has long possessed, as well in spiritual empire as temporal dominion; a progression necessary to be kept in sight, in order to retain distinct notions of the one power and the other. In this late age of the world, when so much of the prophetic history of the eighth head of the Beast is accomplished, there seemeth but one exertion more antecedent to the time when "the ten horns which thou sawest upon the Beast, shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

A. D. 817.

Rev. xi. 7.

Rev. xvii.
16.

F I N I S.

